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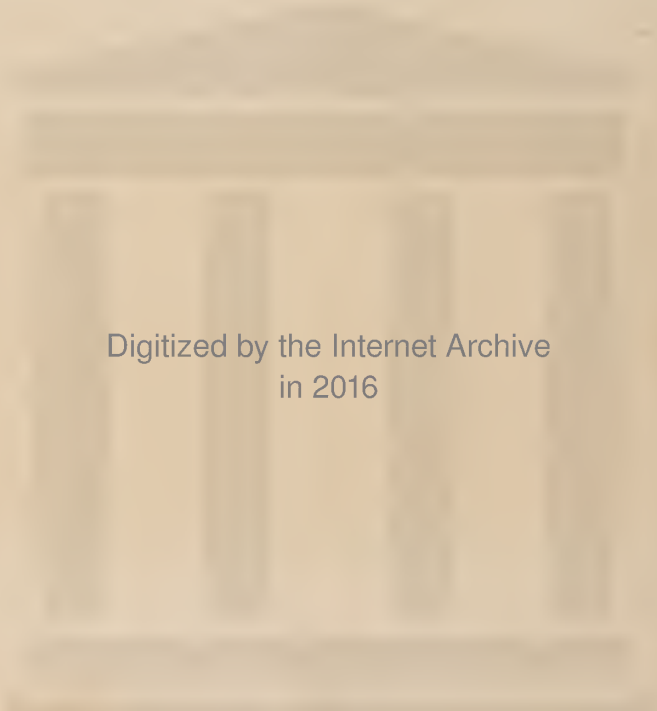

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VOL. XX.—MAY, 1851.—No. 5.

ART. I. *Choix de Contes and Nouvelles traduits du Chinois. Par Théodore Pavie. Paris*, 1839. 8*vo. pp.* 298.

THIS collection of stories is one of the minor results of the patronage given to Chinese literature by the French government, M. Pavie being a pupil of M. Julien's, to whom he has dedicated his performance, and whose assistance he gracefully acknowledges in his preface. Some may say these stories are of little or no use, and if this is all that comes from such toil and study, the fruit does not repay the culture. We however do not regard them as so much less important than the severer studies in classical lore; for if the classics illustrate the attainments of the Chinese in morals and government, these lighter productions show us what they have done in the imaginative walks of literature, and what the taste of the scholars and people of the Inner Land is. In this point of view, a collection of stories serves to illustrate national character as well as a history or code of ethics, and perhaps even more so.

The Contes and Nouvelles contains seven stories extracted from various Chinese authors, two of which are Budhistic legends, and one a magical story of the Rationalists. By the kindness of a friend we here present one in an English dress, which M. Pavie has taken from a common story-book; the version shows the style of the translator, and also gives a fair idea of the original; it is called *Kwán-yuen siú wán fung Sien-nü* 灌園叟晚逢仙女 or the Old Gardener meeting a Fairy at even, but M. Pavie has called it *Les*

Pivoines, or the Mowtan Peonies, which we also retain. It may be taken as a fair specimen of the better sort of Chinese tales, and its descriptive parts exhibits the genius of the writer in a pleasing light.

THE MOWTANS, OR TREE PEONIES.

DURING the reign of Jintsung of the Southern Sung dynasty (A.D 1023), there lived in the village of Cháng-loh, situated about three quarters of a mile from the eastern gate of Ping-kiáng, a man whose name was Tsiú Sien. Sprung from a family of husbandmen a few acres of land, with a thatched cottage constituted his patrimony. His wife was dead, and had left him without children.

From his youth, Tsiú Sien was passionately fond of the cultivation of flowers and fruits, and he neglected his fields in order to give himself up to his favorite pursuit. It was at any time a greater pleasure to him to find a rare flower than a precious stone. Even when engaged in important business, if in passing along the road he chanced to see a garden, he would go in and earnestly ask permission to view it at his leisure; and though the flowers and trees might be common, and such as he had at home, yet if they were in bloom they gave him the greatest pleasure, and he would come back again and again to see them. But if in the collection there happened to be any flower of more than usual beauty, or one which was not to be found in his own garden, or which had gone out of bloom there, he would stay by it seemingly without the power to go away, and he would even forget, for the whole day, to return to his house. In this way he had come by the name of Hwá Chí (*i. e.* the Flower Lunatic).

Whenever he met with any one who had fine plants for sale, he would buy without stopping to think about the means to pay for his purchases, and when he had no money, he would take off a part of his clothing and leave it in pledge. Some who knew the eccentricity of Tsiú Sien, used to take advantage of it to put up their prices, but it never gave him any concern that he had to pay for things above their value. Other dealers, who were men in distress, turned his weakness to their account in a different way. They would hunt everywhere for curious flowers, and when they found one would cut it off, and hiding the want of roots with a little earth, would manage to cheat the poor fellow, who never hesitated to buy what was thus brought to him. But the strangest thing was, that no sooner had he put these mutilated plants in the ground than they began to revive and grow.

In the course of time Tsiú Sien succeeded in forming a large garden. It was inclosed by a trellis of bamboo, over which, their branches mingling gracefully, were trained the eglantine, the hibiscus, the honeysuckle, the calycanthus, the almond, and the golden baton. The ground about the inclosure was also covered with flowers. One might have seen there, the althæa, the touch-me-not, the amaranth, the cockscomb, the mowtan, the golden iris, the lily, the spring and autumn flowering pinks, the ipomea, the lychnis coronea, and many other plants of which it would be impossible to speak. In the spring the richness and brilliancy of the display, even when seen from a distance, was like that of a screen ornamented with a thousand

colors; on every side were to be seen rare and beautiful plants, one of which would no sooner shed its flowers than another would begin to bloom.

On the west side of the garden was a gate, passing through which the visitor entered a walk fenced with a bamboo wattle, and planted on either side with a row of juniper trees, placed very close together for the sake of shade. This walk led to three buildings covered with thatch. Although the materials were rude, the rooms were lofty, spacious, airy, and well lighted. In the principal chamber was hung a little picture without the name of the artist. The beds, tables, and other furniture, were all of one kind of wood, and marked by a singular elegance and cleanliness. The floors might have been swept without finding the least particle of dust. In the rear there were other pretty little apartments, among which was the bedroom.

As we have said, the garden was adorned with all kinds of flowers in the richest profusion, which during the four seasons rivalled each other in the successive display of their charms. The eight divisions of the year seemed but one continued spring. One might have seen there:—

"The plum tree with its glossy trunk; the air-plant, whose fragrance betrays it even in the darkness; the tea-plant, which gives inspiration to the poet; the wild plum, shedding so slowly its rich foliage; the almond, whose splendor is doubled by the rains of spring; the daisy, which braves the severity of the hoar frost; the tree pæony, the ornament of the earth, and whose perfume comes from heaven; the day lily, placed upon marble steps; the silver lotus, abounding in the ponds; the proud and stately pomegranate, without a rival; the red *kwei* (Olea) flower yielding to the gentle breeze an odor stolen from the moon; the hibiscus, severely graceful like the snowy banks of a river; the pear tree, whose blossom is white and pure as the moon at midnight; the peach tree, with its crimson petals shining as if they reflected the sun; the variegated rose; the azalea, so beautiful with its ruddy edges; and a multitude of others. It would be impossible to describe all these plants, these trees mingling their fine foliage, these thousand flowers, displaying in crowds their splendor, and filling the air with their pleasant fragrance."

Outside, and directly in front of the hedge of which we have spoken, there was a lake called Chiáu-tien hú (*i. e.* "lake of the Morning Sun"), and vulgarly the Ho-hwa táng, or Lotus pond. At all seasons this lake presented a most pleasing prospect, and it was equally beautiful, whether seen in the sunshine or in the rain. Upon its bank Tsiú Sien had formed a mound of earth, which he had planted from one end of the lake to the other, with peach and willow trees. At every return of spring, when the pink of the flowers and the green of the leaves was freshest, the scene was as charming as that presented by the West Lake near Hángchau. The border of the lake was covered with hibiscus, and the middle of it was filled with magnificent water lilies. At the time when these bloomed, the flowers, opening by thousands, gave to the lake the appearance of a shining cloud, and those who walked upon the banks were overpowered with the perfume.

It was a favorite amusement with many to go out in boats to gather the water lilies, and at such times the voices of the singers re-echoed like the

sound of the breeze and the waves. When the wind was favorable, the boatmen willingly took advantage of it to sail across the lake, passing from one bank to the other as if on wings. Under the willows, the fishermen sheltered their boats and dried their nets. While some were occupied in taking care of their fishing implements, others gave themselves up to all sorts of sport and games, and the sound of laughter and of song never ceased. Those who went out to enjoy themselves among the water lilies, walked up and down upon the deck of their painted boats, playing upon flutes and other instruments, until it began to grow dark; and when in the evening, they pulled back to the shore, it was hard to distinguish the lights of these ten thousand lanterns from the shining of the stars, and the flashing of the glowworms.

Towards the middle of autumn, when the cold winds began to blow, and the maple trees put on their golden and violet tints, the hibiscus and willows upon the banks, mingled with plants of every color, hid the borders of the lake from the view. The wild geese and cranes, collected in flocks among the reeds, uttered their melancholy cries, affecting the mind of the listener with deep and sad impressions. In the winter, the rosy clouds flew fast across the sky—the snow skipped and danced about, and heaven and earth put on one hue of white. During the whole year, the landscape was charming beyond the power of language to describe.

But let us return to our story. Tsiú Sien used to rise early to wash the flowers, and take away the fallen leaves. He watered them both in the morning and the evening. When one was about to open, quite beside himself, he would dance and sing for joy, and taking a bowl of warm liquor and a cup of tea, he would bow down before his flowers, and pour out libations to them, repeating three times these words, *Hwá, wán sui! i. e.* "O Flowers, may you live for ever!" Then, sitting down by them, he would empty his glass, enjoying the wine drop by drop. When he to began be excited by the liquor, he would sing and whistle, until at length overcome by fatigue he would take a stone for a pillow, and go to sleep by the side of his plants. Thus, from the moment a bud began to blow until it was fully open, he was always at his post in the garden. If a flower was withered by the sun, he sprinkled it with fresh water. When the moon shone, he sometimes passed whole nights without sleep; and did there chance to come a heavy rain, or a hurtful wind, putting on an overcoat, and taking an umbrella, Tsiú would go about the garden, examining everything with care, and propping up with reeds the branches which happened to be broken by the storm. He would even frequently get up in the middle of the night to make his tour of inspection.

When at length all the flowers were faded, for days together he would give way to sighs and tears, so hard did he find it to be seperated from the objects of his affections. Collecting the fallen flowers, he would wipe them carefully with a little straw broom, and place them in earthernware basins, and having gazed at them until they were quite withered, he would put them in appropriate jars, and make a second libation of tea and wine. It would have been too cruel a thing for Tsiú to have thrown them away, and it was there-

fore his practice to place the jars under a heap of earth;—a ceremony which he called "burying flowers."

The petals which were soiled by the rain he used to wash three or four times in pure water, and then plunge carefully in the lake. This he called "burying flowers."

Climbing the trees, and cutting off branches with blossoms upon them, were two things particularly displeasing to him. He was in the habit of reasoning to himself in this way on the subject:—"The flowers in the whole year bloom but once. But one of the four seasons, and of it a short period only, belongs to them. When, after having encountered the unfavorable changes of three seasons, they at last attain the few propitious days accorded to them, they are seen playing with the breeze, and laughing like those whose hopes are satisfied. But if they are abused, how easily may the few hours of life, reached through so much trouble, be cut short. Oh! if flowers could but speak, would they not send forth sighs of grief?

"And besides, even if the bud is spared, the flower is still destined, when in its greatest beauty, to encounter evils which it can not long resist. Insects pierce it, the bees extract its sweetness; it is pecked by birds and stung by worms; the sun withers it, the wind dries it up, the fogs oppress it, and the rain beats it down. It becomes man then to pity and protect the flowers.

"If, instead of this, he capriciously cuts and mutilates them, how can they bear such treatment? Consider a little: the root is developed from the germ, and from the root springs the stem, but how long a time passes away before the growth of the plant is accomplished! And when the hour, so patiently waited for, at length arrives, what a lovely spectacle do the flowers present to man! With what beauty do they clothe themselves! A flower, when once it has been taken from the stem, can never be restored;—the separated branch can not any more seek its nourishment from the trunk;—it is like the dead man who can not be brought back to life, or the criminal who can not buy a pardon. Ah! if flowers could but express their feelings, would they not shed tears of indignation?

"Some are in the habit of culling the finest flowers to put in vases for the gratification of their guests, or to adorn for a day the young lady's toilette; as if the guests could not derive the same pleasure from the flower upon its stem, or as if the young lady's table might not better owe its ornament to the talent of the artisan. A branch cut off takes just so much from the vigor of the tree; and can it be, that the trunk thus mutilated will long retain its vigor, or long be able to renew the spectacle with which, from year to year, it charms the view of man? Besides, among the flowers which have bloomed, there are always many yet unopened buds, condemned in this way to premature destruction.

"There are others, who, destitute of all feeling of affection for plants, climb up into the branches to gather the flowers, throwing away the bad ones and selecting the good, which they give away to the first passer-by who asks for them, or scatter along the road to perish, like the victim of injustice, without the power to obtain revenge. If flowers had the gift of speech, would they not show their anger at such treatment?"

Tsiú Sien had thus, all his life, made it a constant rule never to cut a flower, or to touch a blossom. When for instance, he happened to be in the garden of another, he would examine every flower with the greatest interest, and remain gladly the whole day busied in this way. But if the owner of the place, under pretext of the abundance of the flowers, wished to cut one for him, Tsiú would cry out against it as a crime. In the same way it chanced sometimes that curious neighbors came to his garden for the purpose of making bouquets. If they were not seen, it was well enough; but if Tsiú happened to discover what they were about, he would ask them two or three times to desist, and when they did not listen to his remonstrances, getting down upon his knees, he would intercede with courteous, but heartfelt earnestness for his poor plants. Thus, although they called him, "the Flower Lunatic," people were moved by his honest simplicity, for when they complied with his requests, and abstained from injuring the objects of his affections, he would overwhelm them with thanks and attentions.

The servants would have liked sometimes to turn a penny at the expense of the garden, but Tsiú chose rather to give them money. If they took advantage of his absence to cut a flower, he never failed to find it out on his return. Overcome with grief at the sight of the injured stem, he would carefully bind up the wound with clay, which he called "doctoring flowers."

Governed by such views, after he had established himself in the garden of which we have spoken, Tsiú did not willingly give admission to it, and even his friends and relatives, when they asked permission to visit it, did not readily obtain a favorable answer. He never allowed them to enter until he had told them his wishes, and it was one of the regulations that the flowers should only be looked at from a distance. If any one took advantage of an opportunity when Tsiú was otherwise engaged to steal one of them, he was not slow in discovering the theft, and then his face would flash, and his countenance become purple with anger, and he would give vent to groans, and if they repeated the offense, to curses. The garden gates were ever afterwards closed against the person who was rash enough to commit such an act. At length, knowing the eccentricity of Tsiú Sien, everybody kept from touching even a single leaf.

Birds love to build their nests in bushy plants and trees, and in this garden therefore, so filled with fruits and flowers, they were found in great numbers. Tsiú did not care, so long as they were content to eat only the fruits, but when they began to peck and hurt the flowers, he would feed them with grain, and while they were eating he would talk to them in such a way that the creatures, though destitute of reason, would perfectly comprehend his meaning. So well taken care of, they used to skip with delight among the flowers, and pour forth unceasingly their flowing and harmonious songs.

As the trees were nurtured with care, the orchard was filled with a great variety of fruits, remarkable for their size, flavor, and beauty. At the time of ripening, Tsiú, before he ventured to touch anything himself, first made an offering to the genii of the flowers, and afterwards he distributed among his neighbors the first-fruits of his harvest. What remained he made into preserves, the proceeds of which when sold constituted his yearly income.

Thanks to the genial influence of the charm which flowers possess, Tsiú, though past fifty years of age, showed no signs of weakness or decay. On the contrary, he was in good health, robust and active. Dressing with simplicity, and nourished by frugal fare, he lived at his ease, and in contentment with his lot, always having more than enough for his own wants, and always ready to lend a helping hand to the poor about him. He was thus respected by everybody, and his neighbors were in the habit of calling him by courtesy Tsiú Kung, or Squire Tsiú, though the name which he gave himself was Kwán-yuen Siú, or "the Old Man who Waters his Garden."

Here, for a little, the current of our story diverges. In the town of Ping-kiáng, which was near the village of Chang-loh, there lived a young man of noble family, named Cháng Wei. This young man was profligate, cruel, cunning, arrogant and tyrannical. Trusting to the influence of his family, he was in the habit of oppressing his neighbors, and of frightening them by abuse, and it was particularly his delight, under various pretexts, to harass men of property. A band of dependants and slaves, so many wolves and tigers, were always ready to do his bidding. There were also many other bad fellows, who without being his dependants, were constantly with him, forming a troop whose business it was to watch for opportunities of destruction. How many were compelled to suffer from their tyranny!

But strange as it may seem, Cháng Wei at last met with a person who was more than a match for him both in wickedness and strength, and who without much trouble gave him a sound beating. Chàng complained before the tribunals, but his opponent managed so adroitly that he foiled him, and even carried the cause against him. Upon this, in order to hide his shame, Cháng went off into the country, taking with him five or six of his house servants, and a number of his bad companions.

Now it happened that his pleasure-house in the country was situated directly opposite the village of Cháng-loh, and not far from the residence of old Tsiú Sien. One day after dinner, when they had been drinking and were indeed about half drunk, Chang Wei and his friends took a walk through the village, and at length found themselves in front of the garden of Tsiú Sien. Seeing the beautiful flowers which covered the hedges, and the trees on every side affording a grateful shade, with one voice they asked to whom this garden, so fresh and elegant, belonged. The servant replied that it formed part of the grounds of Tsiú Sien, the person who was known as "the Flower Lunatic." "I had heard," said Chang Wei, "that there was in my neighborhood a person of that name, who has a fine collection of rare plants and beautiful flowers, and since we have found the place, why should we not go in?" "My master," replied the servant, "is a little eccentric, and he does not allow any one to see the garden." "That is very likely," answered Chang Wei, "so far as others are concerned, but the rule can scarcely apply to me;" and saying this, he forced open the gate.

At this time the tree peonies were in full flower, and Tsiú had just finished watering them. Seated on the grass, with a pitcher of wine, and some dishes of fruit, he was filling his glass which he had not yet emptied three times,

when his ear was struck by the sound of the gate turning on its hinges. He left his wine, and running towards the gate, was met by five or six strangers. The fumes of the wine had begun to rise to his brain, and he fancied that they were only curious people who had come to see the garden. Stopping them he asked what it was they wanted. "Do you not know who I am, old man?" answered Chang Wei; "I am known in the town by the name Chàng Yá-nui. The country-house, which is near by, and which is known as the Chàng farmstead, belongs to my family. I have heard that you have a large number of fine flowers here, and I have come expressly to see and admire them." "Allow me to say," replied the old man, "that I have little just now worth seeing, nothing but the peach and apricot trees which you see here. Everything else has faded."

Upon receiving this answer, Chang Wei looked very angrily at the old gardener, exclaiming; "What does the old fellow mean? Can there be any harm in looking at his flowers? Do you think that I want to eat them, that you tell me there are none here?" "No, truly," said Tsiù Sien in reply, "an old Chinese has no wish to deceive you; everything is really out of bloom."

Chang Wei was not the man to listen to such a story. Stepping forward he gave the old man a push in the breast, who, not being very firm in his footing, staggered and fell, and the whole band entered tumultuously. The old gardener, seeing he had to do with a set of fellows who would abuse their power, offered no further resistance. Shutting the gate, and gathering up the fruits and wine which he had left upon the ground, he kept near the young men to watch them in their promenade.

Among the many plants in the garden, the tree peonies were the only ones in bloom. There were several remarkable varieties of this queen of flowers, such as the red lion's head, the green butterfly, and others. The finest variety however is that called Yáu-hwang-wei-tsz,' of which a single plant is worth a thousand of other kinds. This variety appeared first in the empire in the town of Lohyáng. Perhaps it will be asked how this happened. Listen! During the Tang dynasty, there lived a queen whose name was Wú Tsih-tien, a princess of very irregular conduct. Once, in the winter season, the fancy took her to go and walk in the park behind the palace, and on that occasion she wrote the following lines:—

> "To-morrow I will go to walk in the park;
> Let the heats hasten to bring on the spring,
> And all the flowers to bloom in a night;
> Let them not delay for the morning breeze."

Now the princess had power over nature, and the flowers not daring to resist her commands, they put forth and bloomed in a single night. The next day the queen went in her chair to the park, and saw there a thousand flowers, of all colors and of all shades, whose brilliancy fairly dazzled the sight. The mowtan was the only one which would not consent thus meanly to flatter the young magician. When she looked for it, she found that not a leaf had put forth. In her rage, she banished the rebellious flower to Loh-yang, and

this is the reason why the peonies of that town maintain so proud a front among those of the empire.

But let us return to Tsiú Sien. The peonies were placed in front of the cottage upon the stone balustrade which bordered the pond, and extending the whole length of the balustrade was a wooden frame, over which a cloth curtain was hung to protect the plants during the heat of the day. Some of the plants were ten feet high, and the lowest were six or seven feet. The largest of the flowers were like basins of red copper, and the whole scene presented a brilliancy of color charming to behold.

All the young men exclaimed in surprise at the beauty of these plants, and Cháng Wei in order better to enjoy the perfume, was about to climb over the balustrade. Tsiú Sien was surprised and vexed when he saw this, and immediately called out, "Sir, I desire that you will stay where you are, and be satisfied to view the flowers at a distance. Do not cross the balustrade." But Cháng Wei, annoyed because the old man had sought to prevent him from getting into the garden, was ready enough for a pretext to quarrel with him. Hearing what the old man said to him, with an insulting air he replied, "How comes it, old man, that you, who are my near neighbor, do not know who I am? And that with such fine flowers in bloom, you hasten to the gate to tell me that all have faded? Since I have come in here, I have been perfectly quiet, making no disturbance, and even now, that you begin again your idle babbling, you see that I listen to what you have to say. It will be fitter to talk as you do, when I have done any injury to the flowers." Thereupon, determined to push the matter to the uttermost, he leaped over the balustrade, and took hold of one of the flowers to enjoy its perfume.

Tsiú, who was close at hand, was very angry, but he did not dare to open his lips. He said to himself, "Let him smell them once, and perhaps then he will go away." But alas! little did he imagine the intentions of this bad man. Wishing to show his malice, Cháng ordered his servants to go and get some wine, remarking that it was necessary to drink a little in order properly to enjoy the view and fragrance of such fine flowers. When the old man saw what was going on, his anxiety and ill humor became greater than ever. "Sir," said he, "a place where snails creep is not a fit one for you to sit down upon. After having examined the flowers at your leisure, you would do better to go to your own house to drink." Pointing to the ground, Chang Wei replied that the place was good enough. "But," rejoined Tsiú, "it is too uneven and rough; why should you choose such a spot?" "That makes no difference," replied the young man, "it will only be necessary to spread a carpet to protect our garments."

And now the wine and other articles for the repast being brought, and the carpet spread, the whole company sat down in a circle, and gave themselves up to a thousand excesses, yelling and shouting in the overflow of their spirits, while the old gardener seated a little way off, cursed them in silence. The sight of so many fine trees and flowers excited in the mind of Cháng Wei the evil thought of appropriating the garden to himself. Fixing upon Tsiú a look disturbed by wine, he said to him, "I see very well, old man

that you know nothing beyond taking care of your garden, but as I find nothing amiss here, I desire to show my approval by offering you a glass of wine." Tsiú Sien was ill prepared to make any reply, though his anger was redoubled. "Heaven," said he, "has given to the old Chinaman no taste for drinking, and I hope therefore that you will deign to excuse me." "You must sell me your garden," was the young man's blunt rejoinder. These words sounded sorrowfully enough in the ears of Tsiú, and he was seized with fear. "This garden," he replied, "is the old Chinaman's life, and how then can he consent to sell it?" "Whether it is your life or not," replied Cháng Wei, "you must sell it to me. You need not leave the garden, and henceforth you will have nothing to do, but to take care of the plants for me. Does not that please you?" "Ah!" cried with one voice the young man's companions, what a piece of good fortune for you, old man, that you should receive so great and so unmerited a favor! Why do you not hasten to testify your gratitude?"

Tsiú was cruelly humbled, but he resigned himself to his fate, and had made some steps forwards when all at once, his limbs were paralized by anger, so that he could not move. Seeing this, Cháng Wei exclaimed, "Why do you not answer me, you old villain, and say whether you consent or not?" "I have already told you," replied the gardener, "that I will not sell, and therefore why do you repeat the question?" "Fool that you are," said the young man; "if you answer me in this way again, I will write a letter about the matter to the prefect of the department.

This threat decided the old man not to hold out any longer. He had a strong desire to give vent to his feelings, but he recollected that he had to deal with a man of influence, and one, moreover, who was drunk. Under such circumstances what was there to be gained by prolonging the dispute? In this view of the matter, he thought it better to have recourse to an expedient, and therefore hiding his anger, he said, "Since you are determined to buy my place, let it be so; but I wish you to allow one day's delay, as it is an affair which can not be settled at a moment's notice." "Well, very well, that's right," exclaimed the whole band; "let it be to-morrow then."

When the party, who were all by this time completely drunk, at length rose from their repast, the servants took away the different articles, and Tsiú anxious for the safety of his flowers, kept himself close at hand to protect them against Cháng Wei, who led the way with the design of crossing the balustrade to gather some of the peonies. When he attempted to carry his purpose into execution, the old man stopped him. "Sir," said he, "these plants, it is true, are of very little consequence, but you do not know how much labor and trouble they have cost me during the whole long year. Now that they are at length clothed with flowers, do not destroy them. That would truly be a pity. If you gather them, in a day or two they will be quite withered. Indeed it would be wrong to commit so great a crime." But Cháng Wei, in an insulting tone, answered, "What is it that you call a crime? You have agreed to sell me this garden to-morrow, and then everything here will belong to me. If I destroy all the flowers, what difference can it make to

you?" and thereupon, he put forth his hand to pluck one of the peonies. The old gardener caught hold of his clothes to prevent him, and he would have given up his life rather than have let go his grasp. "Sir," said he, "you may beat me, you may kill me, indeed, but I will not let you gather the flowers." "What an obstinate old fellow!" exclaimed all the friends of Chang Wei at once. "Is it then so great a matter to cut a few flowers? Or do you think that by taking such airs upon yourself you can frighten us away?" Saying this they all rushed in to gather some of the peonies.

Quite beside himself, the old man implored the aid of heaven. He had let go his hold of Chang Wei, and now he exposed his life to stop the pillage; but he could not protect his flowers on all sides at once, and in a very few moments, despite his efforts, many of them were broken off. Overwhelmed with grief he began to abuse the disorderly troop. "Robbers," said he, "you have come here to injure me without a cause! You wish to possess this garden, which is to me as my life, and for what purpose?" Then, springing upon Chang Wei, he struck him with such violence, that the young man, who had been drinking too freely, and was in consequence not very steady on his feet, tumbled headlong to the ground.

The friends of Chang Wei, when they saw what had been done, left the flowers, exclaiming, "Our master is knocked down," and threw themselves on the old man to beat him. But among the young men there was one of more mature age, who, recollecting that Tsiú was more than fifty years old, was afraid that his mad companions would get themselves into trouble by treating him so harshly. He therefore sought to moderate their fury, in which he at length succeeded.

Chang Wei was raised upon his feet again, but the fall had only served to make him still more angry. He again began the work of destruction, until the ground was covered with broken branches, and not satisfied with this, he leaped in among the peonies and trampled them under foot. What a shame that such fine flowers should have been so abused!

"The old man, with a strong arm, punished this drunken and wicked band;
The beautiful flowers perished in a moment,
As if they had been victims of the wind and hail;
They fell in disorder, a cloud of purple, and no one gathered them up."

In his anger Tsiú Sien invoked heaven and earth to his aid. The whole garden was desolated. The neighbors hearing the noise, came running in a crowd, and found the wicked band engaged in strewing the ground with flowers and branches. They expressed their surprise, and sought to induce the young men to stop, asking what it all meant. Among them however were one or two tenants of Chang Wei, who soon left the side of the old man for that of his enemies. When Chang went away, they attended him as far as the gate, and in going out, he said to them, "You have all heard this old fellow agree to sell me his garden, and on that account I have spared him, but let him say nothing more, or I will teach him to measure his words." After having thus given vent to his anger, he took his leave.

"These are but the meaningless words of a drunken man," said the neighbors, and then they made the old man sit down upon the steps of the court, seeking to console him as he gave vent to his grief. When afterwards they went away, they were careful to shut the gate of the garden.

As they were going along on their way home, some of them, commenting upon the obstinacy with which the old man had always refused admission to his garden, said, "Tsiú's eccentricity is really inexcusable, and it is that which gets him into such difficulties. It is to be hoped that the experience of one misfortune of this kind may be the means of saving him from similar ones in future." Others however, of more liberal views, replied, "Why do you speak in a manner so opposed to all justice? The ancients had a saying, 'To produce a flower requires the labor of a year, but the flower lasts at most ten days.' When the curious passer-by exclaims in wonder at the beauty of the plants which meet his eye, how little does he think of all the trouble it has cost to rear them. If then you are ignorant of the labor which this pursuit requires, you ought not at least to wonder that when the gardener sees his plants covered with flowers, he looks upon them with the tenderest affection."

But let us return to the old man. He could not bring himself to leave his dead flowers, but running to them, and gathering them up in his hand, he set to work to examine each one with care. As he saw how they had been torn off, trampled upon, and trailed in the mud, overwhelmed with grief, he cried out, "O my flowers, that I have always loved so much, and so tenderly nourished, how little could I, unwilling myself so much as to disturb one of your leaves, have thought that such a misfortune would come upon you!"

While he was mourning in this manner, all at once he heard a voice behind him, saying, "Tsiú Sien, what is it that so troubles you?" Turning round, Tsiú saw before him a beautiful young girl, about sixteen years of age. She was very graceful, and dressed with simplicity and taste. The old gardener did not know her, but stopping for a moment the flow of his tears, he asked in reply, "Who are you, and what brings you here?"

"I am your near neighbor," answered the young girl. "Hearing that there were in your garden beautiful peonies in bloom, I have come in haste to see and admire them. I hope they are not yet faded." At the mention of the peonies, Tsiú began to weep afresh. "What great misfortune has befallen you," again asked the young girl, "that you are so unhappy?" Then the gardener told her what wrongs had been done to him by Chang Wei. "Is such then," said she, "the cause of your grief? Would you like to see your flowers once more upon their stems?" "Do not mock me," answered Tsiú, "for how can the flower, once broken from the branch, ever be restored?" "My ancestors," replied the young unknown, "have handed down to me the knowledge of an art, by means of which I can do this strange thing. I have never yet made use of it without success."

On hearing these words, the grief of Tsiú was turned at once into joy. "What!" said he, "do you really possess this miraculous skill?" "And why should I not?" answered the young girl. At this reply the old man fell at

her feet, and professed his faith in her power. "Condescend," said he, "to lend me the aid of your art. It will be beyond the power of the old Chinaman to prove his gratitude, but as the best that he can do, he will invite you to come and see each flower as it blooms."

"Instead of thanking me in this way," said the unknown, "go and draw me a little water." The old man hastened to obey, but as he went along, doubts began to arise in his mind. "Can it be true," thought he, "that she possesses this wonderful art? I fear that seeing my grief, she has only come to make sport of me. But why should a stranger have come here for such a purpose? She certainly deserves my confidence." Then having filled his pitcher with clear water, he turned around, when lo! the young girl had disappeared, and each flower was restored to its place. Not one remained upon the ground forgotten, but all were more brilliant and beautiful than before.

Divided between joy and a sort of anxious surprise, Tsiú exclaimed, "I could not have believed that this girl was so skillful a magician; I must go into the garden to look for her." Then putting down his pitcher, he sought everywhere for his benefactress, that he might express his thanks, but not a trace of her was to be found. "Which way could she have gone?" said he to himself; "I will wait for her at the gate that I may ask her to teach me this magical art." Going to the gate, he found it shut, and on opening it, he saw seated close by, two of his neighbors, Mr. Yú and Old Shen, who were watching some fishermen drying their nets in the sun.

As soon as they saw the old gardener they rose and saluted him, saying, "We heard of the wrong done to you by Chàng Wei, as we were returning from the fields, and we have come to ask about the matter." "Oh! say no more about it," replied Tsiú; "I did indeed suffer very bad treatment from a troop of insolent debauchees, but a young damsel, by magic, has repaired all the injury, and now she has gone away without giving me a chance to tell her my gratitude. You must have seen which way she went."

These words astonished the two neighbors very much. "Was ever such a wonder heard of!" exclaimed they; "and when pray did the young girl go away?" "This very instant," replied Tsiú. "We were well situated," the old men rejoined, "to see any one who might have come out, and no one has passed by here. Who can this damsel be that you have seen?" This answer excited some suspicion in the mind of the old gardener. "If this be so," thought he, "it must have been a spirit from heaven." "But," asked the two friends, "in what way did she restore your flowers?" Tsiú having told them exactly what had passed, agreeing with him that the thing must have been done by supernatural power, they asked permission to go and satisfy themselves about it with their own eyes.

Their wonder was redoubled by what they saw. "This girl," said they, "must indeed have been a spirit, for what mortal, even with the aid of magic could have wrought so great a miracle?" In the meantime Tsiú Sien had kindled a fire, and was burning incense in gratitude to heaven. While he was humbly prostrating himself, his friends said to him, "It is the strong affection which you have always shown for flowers which has led immortal

beings to come to your assistance. If Cháng Wei and his companions, informed of what has happened, should come to-morrow to ask about it, they would die for very shame." "No, no," answered the old man, "these fellows are like cross dogs that it behooves people to fly from as far as they can see them. Why then would you bring them here again?" On reflection the two neighbors saw that Tsiú was right.

In the fulness of his joy, the old gardener again brought out his wine, and made his friends stay to enjoy it with him. They remained until evening, and then returned to the village, telling every one as they went the strange thing which had happened. The whole neighborhood heard of it directly, and the next day many were anxious to go and see for themselves, but they were afraid they might be refused admission. They did not know how much good sense Tsiú really possessed. Seated the whole night close by the peonies, the old man reflected much upon his adventure with Cháng Wei. Suddenly a new light sprang up in his mind. "I have kept," thought he, "all these things to myself, hiding them for many years from the eyes of others, and it is doubtless this which has brought upon me the misfortune of yesterday. But if my flowers are under the protection of the immortals, there is no longer any reason why I should close my gate." The next day therefore he threw it wide open.

When the people came to hear the news, they found the old man seated before his flowers, and were welcomed by him in these words, "Come in, gentlemen, come in; come and look, but be careful to touch nothing." Thus kindly received, they hastened to tell others of the friendly disposition of Tsiú, and it was not long before all the village, men and women, high and low, were collected in the garden.

Leaving them to their promenade, let us return to Cháng Wei. Having assembled his friends the next morning, he said to them, "Yesterday that old fellow Tsiú knocked me down, an affront not quickly to be forgotten. Let us go back then at once and demand of him the performance of his promise, and if he should refuse, I will leave some of my servants there to pull up his shrubs and flowers and make a bonfire of them. In this way I will be sufficiently revenged." "As he is so near a neighbor," replied the young men, "he will not dare to make any trouble, but it would have been better yesterday, if, instead of destroying all the flowers, we had left some, and then we might have gone back in two or three days to enjoy them again." "If you look at in this way," replied Cháng Wei, "there will be others next year. Let us go before the old man has time to recover himself." The whole party forthwith set out upon their expedition.

When they were near the gate, they heard the whole story of the wonderful thing which had happened in the garden, the apparition of the young immortal, and the restoration of the flowers; but Cháng Wei would not believe a word of what was told him. "Is it likely," said he ironically, "that this old fellow has power to being down spirits at his call? Let us without loss of time once more destroy his plants, and we will see if the spirits will come to his aid again. It is most likely that he has spread this report in order to make

us believe he is under the protection of heaven, and so to frighten us from repeating our visit." "Bravo!" cried the whole band in chorus, "your supposition is clearly the right one;" and they forthwith made haste to reach the garden.

Arriving there, they found the gate thrown wide open, exactly as had been told them, and the neighbors walking about the grounds at their pleasure. "The report is really true then?" said the friends of Chang Wei. "Well," answered he, "and what matters it if it be true? If the immortals have visited this garden, or if they live here even, it is on that account only a more desirable possession." Thereupon they went in, and walked about everywhere until at last they arrived in front of the cottage. The examination satisfied them that all was true that had been told them. The flowers were wonderfully fine, seeming, to the eyes of the visitors, more brilliant and beautiful than ever. They appeared almost to laugh upon the passers by.

Despite, however, of the wonder, mingled with fear that seized him, Chang Wei still desired to become the owner of the place. He called his friends together, and telling them to follow him, directly went out of the garden. "What," exclaimed they in surprise at this movement, "have you given up your design to get possession of the place?" "No," answered he, "but I have hit upon a plan for that purpose which it will not do to talk of here. To-morrow the garden will be mine." "But what is this wonderful plan?" asked they. "It is this," replied Chang Wei; "I have just learned that Wang Tsih of Pei-chau, who is in full revolt against the emperor, has had recourse to sorcery, and that in consequence, the minister of war issued a circular directing that these bad practices be severely repressed, as well in the army as in the department, and that all those who make use of magic, be forthwith thrown into prison. The prefect of this department has even promised a reward of 3000 taels to encourage informers. Now what happened yesterday in the garden of Tsiu will perfectly serve my purpose. I will send my trusty servant, Chang Pa, to denounce the old man at the palace as a practicer of magic. He will of course be put to severe torture, and so will be made to confess. He will then be imprisoned, and the garden will be sold on account of the state, and as no one will dare to buy it, it will fall to me, in addition to which I will receive, as informer, the reward of 3000 taels."

This scheme was warmly applauded by the friends of Chang Wei, and he was of course anxious to put it into execution without loss of time. Having then settled upon the plan, they went forthwith to the village to draw up the accusation, in order that Chang Pa might present it the following day to the prefect of Ping-kiang. Now this Chang Pa was the most shrewd and cunning of all the subordinates in the house of Chang, and besides, he was thoroughly versed in the ways of the palace. It was on this account that they trusted to him the management of the affair.

Now it happened that the supreme judge was very eager in the prosecution of all who were accused of sorcery. Hearing therefore the story about Tsiu Sien, to the truth of which the whole village bore testimony, he could not

refuse to believe it, and immediately sent a party of officers and servants of the palace to arrest the old gardener. Cháng Pá went with them to point out the offender, and that he might be the first to seize him. With the aid of a few bribes, Cháng Wei managed everything according to his wishes, and leaving Cháng Pá to go in advance with the officers, he and his friends followed a little way behind to watch the result.

When the chief of the party entered the garden, Tsiú, supposing he was only an amateur come to look at the peonies, took no notice of him. But presently the whole band, with loud cries, rushed upon him, and bound him as a criminal. "What wrong have I done?" exclaimed the old man with all his might; "you ought certainly to tell me that." But the wretches made him no reply except to load him with curses, calling him a sorcerer and a vagabond, and without any other explanation, they dragged him away.

Struck with astonishment at these doings, the neighbors ran to inquire the cause. "If you ask what his crime is," replied the chief of the party, "let me tell you it is not a light one, and it may be that the other inhabitants of the village have a share in the matter." Alarmed by these high sounding words, the zeal of the stupid peasants gave place to fright, and fearing lest in some way they might be compromised, they dispersed in the greatest haste. Mr. Yú and Old Shen, who were old and intimate friends of Tsiú, alone ventured to follow at a long distance to see how the thing would end.

Cháng Wei, who, in the meantime, had remained behind with his friends, having waited until Tsiú had been carried off, and being satisfied by a careful search that no one was left in the garden, closed the gate of it, and followed in haste to the court-room.

The officers had placed the old man upon his knees in the middle of the hall. As the poor fellow, prostrate on the stone floor, looked about him, he could not discover one friendly face. Fortunately he did not know that the jailers, bribed by his enemy, were at hand to inflict the torture, having the instruments in readiness, and only waiting for the order to be given by the judge. The chief judge began his questions in a threatening voice. "Audacious old man," said he, "how could you dare by magical arts to deceive your neighborhood? If you have accomplices, confess it honestly!" He who in the midst of darkness, hears the sound of a cannon without knowing whence it comes, is not more surprised than was Tsiú as he listened to these words. Seeking to excuse himself, he replied, "I have dwelt all my life in the village of Cháng-loh, a place in which, however it may be elsewhere, there are no sorcerers, and I do not know in fact what are the magical arts of which I am now accused." "Within a few days past," answered the judge, "you have by magic restored your flowers, which had been destroyed, and yet you are bold enough to deny the charge of sorcery."

When Tsiú heard the nature of the accusation, it was clear enough to him by whom the blow was aimed, and he therefore related fully the manner in which Cháng Wei had acted towards him, together with the visit from the young immortal, not doubting that the judge would give credit to his story. "How many," replied the judge scornfully, "have respected the immortal

and practiced every virtue, without having been favored by heavenly visits; but because you mourned for your injured flowers, you would have us believe that one of the celestial host came to your assistance! He ought at least to have left his name that it might be known who he was. Is it possible that he went off without even saying adieu? A man who seeks to impose upon the world with such stuff as this, is very likely to practice magic. His story speaks for itself."

At the command of the judge, the jailers made their appearance like a troop of tigers, and seizing the prisoner, bound him hand and foot. They were on the point of applying the torture when the judge was seized with a sudden giddiness, and fell from his chair. The question was, in consequence, put off until the next day, and in the meantime, Tsiú, manacled and loaded with the cangue, was taken off to prison.

Weeping and sobbing, Tsiú was just going into the jail, when Chàng presented himself to his view. "Chàng!" cried out the old man, "I have given you no cause to hate me, why then do you persecute me in this way, seeking to take away my life?" But, without replying, the man turned on his heel and went away, accompanied by Chàng Pa and the rest of the band. Just at this moment the two old men Yú and Shen came up to their friend to inquire what had passed in the court-room. When he had told them, they said to him, "You are evidently the victim of a false accusation, but it will not amount to anything. To-morrow all the inhabitants of the village will sign a petition in your behalf. We will manage the matter cautiously; therefore do not fear." Tsiú only had time to reply that the plan they had proposed was very good, when he was interrupted by the officers telling him with abusive language, to go on, instead of stopping to cry. The old man immediately obeyed, and staying the flow of his tears, entered the dungeon. When the neighbors afterwards brought wine and meats to the gate of the prison for Tsiú, the jailers had not the kindness to carry them to him, but took the good things to made a feast for themselves.

At night the poor gardener laid down upon the plank which serves the prisoners for a bed. There, more dead than alive, and manacled so that he could not easily stretch out either hands or feet, he gave way, in the bitterness of his grief, to the saddest reflections. "How could I have foreseen that the young immortal, by restoring my flowers, would have given to my enemy the opportunity so to oppress me! O young immortal! if thou hast pity for Tsiú Sien, come and save my threatened life, and if spared, I will quit the world and become a devotee."

While he was still indulging these thoughts, he saw the young girl softly approaching him. As soon as he discovered her, he cried out, "All powerful immortal, save your friend, in mercy save him!" "You wish then that I should snatch thee from this danger," replied the young girl; and in the same instant, at a sign from her hand, the cangue opened, and fell from his neck. The prisoner immediately threw himself at the feet of his benefactress, and striking his forehead on the earth, begged her to tell him her name. "I am," replied she, "the fairy who presides over gardens under the orders of

the queen of Yau-chi. She took pity upon you because of the tenderness you have always shown for your flowers, and it is she who restored them to their stems, little thinking that those bad people would use it for an occasion to injure you. To-morrow, Cháng Wei—that destroyer of plants and disturber of men—will be taken from among the living. The genius who presides over flowers had told what has happened to Shangti, and he has cut short the wicked man's days. His companions will also meet with great misfortunes. As for yourself, you have but to continue zealously the practice of those virtues which will fit you for a place among the immortals, and when a few years have passed away, I will cause you to pass from earth into another state of being."

Bowing his forehead to the earth, the old gardener inquired in what way virtue must be practiced in order that it may confer immortality. "The ways are many," replied the heavenly damsel. "Your affection for flowers has already obtained for you a degree of merit, and it is by continuing in the same way that you will reach the perfection which fits for an immortal state. By nourishing yourself upon flowers only, you will be able, after a while, to rise with your body into the air." Then she explained to him the manner in which he was to clothe himself, and the kind of food he was to live upon.

When he had once more bowed to the earth, the old man rose up to express his gratitude, but the heavenly visiter had disappeared. Leaning forward however, he saw her upon the wall beckoning to him to follow. "Come," said she, "mount and follow me,—we will go out from here." The old man tried to leap up, but the force of his jump was scarcely enough to carry him to half the height of the wall. After taking breath, he at length managed, by dint of climbing, to reach the top. At this moment hearing beneath him the gong's alarum of the patrol, and voices crying out,—"The magician is escaping! stop him, stop him!"—Tsiú was seized with a sudden fear, his hands lost their hold, his legs gave way under him, and he fell to the ground. The shock awoke him, and he found himself still upon the bed of felons. The words, however, which he had heard in his dream, were clearly and vividly impressed upon his mind, and the remembrance of them gave him confidence that he would in the end get safely through his troubles. He took therefore new courage, calling to mind the saying, that, "to him who nourishes in his heart no selfish feelings, it is given to know that the immortals are the sovereign arbiters of all events."

It was a source of great joy to Cháng Wei when he found that the judge had pronounced the old gardener guilty of sorcery. "This old man," said he ironically, "has some strange peculiarities. He is kind enough to spend this whole night upon a prisoner's bed, that we may enjoy his garden without restraint." "When we were there before," added his friends, "the garden was still the old man's property, and we were therefore not able to enjoy ourselves with freedom, but now that it belongs to you, there is nothing to prevent us from taking our fill of pleasure."

As Chang Wei concurred in this opinion, the whole party, after having given directions to the servants to make the necessary preparations for a

banquet, set out upon the expedition. Finding the gate open, they went in, the neighbors, who were far from being encouraged at the sight of Chàng Wei, not daring to utter a word of objection. Led by their chief, the joyous band approached the front of the cottage, when to their surprise they saw that not a single peony was left upon its stem, but all lay scattered in disorder over the ground precisely as on the day when they were first destroyed. At the sight of this great wonder, all the young men exclaimed in astonishment. Chàng Wei however only said, "It is evident enough, from what we see here, that this miserable fellow really has a knowledge of the secrets of magic, for otherwise how could he have effected within twelve hours so complete a revolution? Can it be that the immortals have destroyed the flowers again?" "Doubtless," said the other young men, "he has thought you would come here to enjoy yourself, and he has therefore played this trick to mortify you." "Well," replied Chàng Wei," since he has seen fit to try his magical skill upon us, we still may have a pleasant time among the fallen flowers." Thereupon the carpet was spread, the mats placed, and each one having seated himself, they gave themselves up to revelry. The feast was prolonged until, unobserved, the sun began to pale in the west. The company were all about half drunk, when suddenly a violent tempest arose,

> "That blew as in one the plants which stood before the porch,
> And scattered those which float on the surface of the water;
> It roared like a troop of hungry tigers,
> And whistled through the pines of the forest."

The scattered flowers, caught up by this terrible whirlwind, were transformed in an instant into little girls about a foot in height. "What a miracle!" exclaimed the friends of Chàng Wei, in the greatest fright; but before they had done speaking the little apparitions all at once became tall young women, beautiful to look at, and bearing upon their garments all the splendor of the flowers. They passed in a united band before the eyes of the young men, who were stupefied with terror.

Among the young women there was one dressed in red who acted as spokeswoman. "We, who are sisters," said she, "have lived in this place for the past ten years, and we are grateful for the kind protection which Tsiú Sien has always given to us. This Tsiú has become an object of persecution to some reckless slaves who have shamefully wronged him. Through their falsehoods they have put his life in jeopardy, and this they have done in the criminal hope of getting possession of his garden. These bad men—his enemies and ours—are now before us. Shall we not, in behalf of our old friend, unite our efforts to punish them, and to purge away the stain of the insult which they have offered to him? What say you, sisters?" All the young girls signified their approval, and proposed to set about the work at once. They had no sooner ceased speaking, than they all raised together their large sleeves (which were several feet in length), and began to beat the air with them, producing a terrible and chilling whirlwind which pierced through and through the flesh.

"They are demons!" cried out the young men; and leaving their cups, they strove to escape from the garden, each one flying without thinking of his neighbor. One stumbled over the stairway—the face of another was torn by the branches of a tree—a third fell down, and rising to run away, fell again. The tumult lasted a long time, and when at length it became calm, it was found in counting over the band, that Chăng Wei, and his dependant Chăng Pă, were both missing. The twilight was nearly over before the tempest ceased, and the party therefore, discouraged and ashamed, with their heads hanging down, took their way homeward, walking as if for life.

The servants, breathless with alarm, determined to take some strong men from the farm, and make a search of the garden. As they approached, they heard a moaning voice proceeding from a thick grove of trees, and on bringing the light to the spot, they discovered Chăng Pă. While running, he had stumbled over a root, bruising his head in the fall, and receiving other wounds so severe that he was unable to rise. Two of the farmers immediately carried him off to the house.

The search was continued, but everywhere a perfect quiet reigned. The thousand voices of the thickets were still, and all the peonies were flourishing as of old under the arbor. Not one was left lying on the ground. At the scene of the revel, on the other hand, the cups and plates were all in disorder, and the wine was spilled upon the earth. Every one was forced to confess that a miracle had been wrought. They gathered up the dishes, and then made another careful examination. The garden was not very large, and they visited every part of it four or five times, but alas! not a trace of their young patron could be found. Could the whirlwind have carried him off? Could the demons have swallowed him? In what unknown spot could he be hidden? Making one more fruitless search, they stopped to consider what should next be done.

After consultation, they were going away, when at the gate they met others coming with torches. These however, turned out to be only Mr. Yú and Old Shen, the two friends of the old gardener, who, having heard a vague report of the rencounter of the young men with the demons, had come to see if it was true. The farmers told them the whole story, on hearing which the old men were seized with great terror, and begged them not to go away. "Stay," they said, "and we will help you make another search." With the aid of the torches they forthwith set about it, but it was in vain, and their zeal being at length exhausted, they went off sighing. As they were going out, the two old men said to them, "Sirs, if you are not coming back this evening, we beg you to shut the gate carefully, as there is no one in the garden to watch it, and the whole responsibility will rest upon us who are the neighbors." The young men being having lost their leader, like a snake without his head, no longer held the haughty language of the day before: "You are right," they replied; and saying no more, they went away.

They were hardly outside the gate when one of the farmers was heard crying out from the foot of the wall on the western side, "Our master is here!" whereupon all ran together to the spot. "Sirs," said the man pointing

with his finger as they drew near, "there is something hanging from this cassia, and is it not our master's cap?" It was as he supposed, and searching along the wall, they found a little farther on, at the eastern angle of the inclosure, a manure ditch, in the middle of which was stuck the body of a man, with his head down, and the feet in the air. Every one recognized the boots and the dress of Chang Wei. The odor from the ditch was insupportable. While the rest were occupied in getting out the body, the two old men offered a secret prayer to Budha, and then, joining the other neighbors, they went home. The farmers bore the dead body of their master on their shoulders to the pond to cleanse it, while one of their number went with the sad news to his house. When it was made known, small and great abandoned themselves to grief. Afterwards, the body having been placed in a coffin, was given to the earth, and there let us leave it. The wounds which Chang Pá had received upon his head were fatal, and he died about the fifth hour of the night. Thus wicked actions meet their punishment.

> "They were bad men who thus quitted the world,
> A pair of demons, and they went down to hell."

The next day the judge, quite recovered from his illness, had taken his place at the tribunal to inquire further into the affair of Tsiú Sien, when one of the palace servants came to announce that both the accusers, Chang Wei and Chang Pá, had died during the night previous, and then related all that had happened in the evening. The judge, very much alarmed, would not believe the story, when presently he saw the chief of the village coming towards him, attended by all the inhabitants of the village, who presented a petition signed by "the hundred families," in which all the particulars were set forth with exactness, showing that Tsiú had all his life been distinguished for his fondness for flowers, and that he had devoted himself to the practice of virtue, than which nothing is possibly farther from sorcery; that Chang Wei aiming to get possession of the garden, and to rob the old man of it, had brought against him a false accusation, and that in the end, the gods had taken part with the innocent. All that had happened in the affair was told in detail, and with the greatest exactness.

The vertigo, which had seized him the day before, had already caused some doubt in the mind of the judge, and had led him to entertain the belief that the charge might be, after all, unjust. Now the doubt was turned into certainty, and he was pleased that there would be no need to employ the torture. He gave directions that Tsiú should be taken out of prison, and brought into the court-room, where he was immediately pronounced free. The judge then gave him an order, under the official seal, to be placed upon his gate, forbidding all who might go there from doing any injury to the flowers or trees.

All the people who were gathered in the court-room, saluted Tsiú, bowing their faces to the earth, while he, on his side, offered his neighbors his most hearty thanks for their assistance. Returning home the two old men opened the gate of the garden for their friend, and went in with him. At the sight

of the peonies blooming more beautifully than ever, Tsiú was deeply moved. His friends brought wine to remove his lingering fears; and he, in return for all the courtesy and kindness which had been shown him, gave a banquet. Of the scenes of festivity, which lasted during several days, we need not speak.

From that time forth, Tsiú began to live wholly upon flowers. Gradually he became accustomed to the diet, and gave up the use of everything which had been prepared by fire. He sold his preserved fruits, and expended the money in charitable objects. In a few years, his hair became black, and his face took again the freshness of youth.

One day—it was fifteenth of the eighth month, the weather being very fine, and the sky so clear that not a cloud could be seen, Tsiú Sien was seated with his legs crossed, near his flowers. All at once a gentle breeze sprang up, bearing with it a sort of shining vapor like the flame of a torch. The sound of songs and music was heard in the air, a supernatural fragrance filled the atmosphere, and green pheasants and white cranes fluttered and sported about. Presently the young immortal appeared before the house, standing upon a cloud. By her side floated standards covered with precious stones, and a multitude of young girls surrounded her, holding in their hands instruments of music. Tsiú having prostrated himself on the ground, the genius of the flowers addressed him thus: "Tsiú, the measure of your merit is full. I have made my report to Shángti, who has decreed, in view of the love you have always shown for flowers, and the tenderness with which you have always nourished them, to command that you shall be carried to the celestial mansion. He who loves and protects flowers, promotes his own happiness; while on the contrary, he, who hurts and destroys them, brings upon himself the heaviest calamities.

Bending himself to the earth, Tsiú Sien expressed his gratitude to the young deity, and then, obeying the orders of the immortal, he mounted upon the cloud. Immediately, the cottage, flowers, and trees, taking a southerly direction, all began to rise slowly towards the heavens.

The two old men, Mr. Yú and Old Shen, with all the people of the village, prostrated themselves respectfully. For a long time they could see Tsiú from the cloud making to them signs of farewell. At length all disappeared. The name of the place, which was the scene of this story, is now called Shing-sien li, or "the village of the Ascended Fairy." It is also called "the village of the Hundred Flowers."

"Because the owner of the garden had always nourished the flowers,
Obeying his call, the immortals came down to visit him;
His cottage, his plants, his trees, all were carried with him to heaven,
Unlike Hwái-nán (a Tauist) he has no need to purify the yellow gold."

ART. II. *Notes of an interview between H. E. Sü Ki-yú and other Chinese officers, and the Bishop of Victoria; held at Fuhchau, Dec. 7th*, 1850. From the Athenæum of March 1st, 1851.

CONSIDERABLE interest attaches to this interview, from its being one of the very few in recent times which have taken place between Chinese officials and foreigners, whose object was not political; and also from the nature of the questions discussed. We extract all the notes except some preliminary explanations given to make the position of the parties clear to the English reader. The officers accompanying H. E. Sü were the two district magistrates, a marine magistrate, and the deputy collector of customs. C. A Sinclair, Esq., of the British Consulate at Fuhchau acted as interpreter. In reprinting the answers given by Gov. Sü on the various points here set down, we have inserted a few Chinese characters.

1. Shángtí conveys to the Chinese mind an idea not of an idol, or of one of their *shin-ming*, but of one universal ruler of the world; the same being as Tien-chú, the God of western nations. His definition of Shángtí was similar to that of the emperor Kánghí 天上之主 *i. e.* The Lord of Heaven on high.

2. *Tien-chú* 天主 the Lord of Heaven is a term universally known in general usage throughout the Chinese empire as the God of Christian nations.

3. The primary and essential idea conveyed by the term *shin* is something invisible and immaterial; *wú hing* 無形: this position he frequently repeated.

4. The Shángtí of China, and the Tien chú of Christian nations, can not be reckoned among the *shin* on the ground of being included among the worshiped objects, but may be called a *shin*, as an invisible and incorporeal being, *wú hing*.

5. Although Shángtí would be the most intelligible term to the Chinese, yet he expressed the opinion that Tien-chú in the Chinese version of the Holy Scriptures would be an equally good term to designate the one God. He voluntarily proposed *shin-tien* or *tien-shin*, giving a decided preference to the latter as the term for God in Chinese writings.

6. Originally, there was a distinction between *tien-shin* (heavenly shin), *tí k'í* (terrestrial k'i), and *kwei* (ghosts); but in modern times the distinction is lost; the term *shin* has degenerated, being applied indiscriminately not only to *tien-shin*, but also to *tí-shin* and *kwei-shin*, and is confusedly used of everything unseen and mysterious in nature.

7. *Ling-hwan* is the soul of a man when alive. The souls of sages *(shing-hien)* after death become *shin-ming*.

8. The terms *shin-ling* and *shin-ming* are almost identical in meaning and scarcely differ. (This position also he frequently repeated.)

Among the passages in his work which formed a subject of our inquiry were

First. The expression contained in Sect. 3d, page 39, where he writes that the Mohammedans serve *tuh yih chin chú Shángtí* (only one true lord Shángti). He said that throughout his work there were doubtless many errors, as it was compiled from various foreign authors, mentioning among others, Mr. Gutzlaff and some Roman Catholic missionary whose name we could not gather; also various communications with the late Rev. D Abeel He adopted in the body of his work the various names for foreign deities which he found in the many

missionary books which he had perused; and only *the notes* (in small type) conveyed invariably his own independent opinions and ideas. In the above quotation, however, in the body of his work, he had himself drawn the inference that the one *chú*, "lord," of Mohammedans was the same as the Shángtí of China. He volunteered the opinion that the Mohammedan and Christian religions must have had a common origin. He especially inquired the points of difference between the Tien-chú kiáu, the religion of the Lord of Heaven (the Roman Catholic religion), and *Yésú kiáu*, the religion of Jesus (Protestant Christianity). He enumerated also from memory, in quick succession, the various nations of Europe, in which each of the two respective forms of Christianity prevailed.

The *second* passage was a note in the Sect. 8, p. 13, where he mentions Hannibal taking an oath at the altar of Jupiter, and then appends a note explanatory of the "*shin*" Jupiter, 古時各國所奉宗祖之神未詳可時人, "an ancestral shin whom all the nations of antiquity worshiped; it is not clear in what age [he lived as] a man." This led to his explaining that the general idea attached to a *shin* was that of previous existence as a *man*. He mentioned that in the case of the *shin* of fire and other elements, and the *shin* of hills, &c., the contrary was obvious. But the addition of the proper name of an individual to *shin* associated it with previous existence as a human being, and he accordingly repeated the question, "In what dynasty the Jupiter *shin* flourished?"

The *third* passage, on which also lengthened conversation ensued, is contained in Sec. 6th, p 25. Speaking of the fourteen generations successively intervening between Abraham and David, both of whom he calls celebrated sages *(ming hien)* of the West, the captivity of Babylon, and the birth of Jesus, he mentions Yésú Kítuh, Jesus Christ, and then adds in a note 基督如中國之云神靈 "Christ is the same as the Chinese expression *shin ling* (a spirit)." He was asked to explain the meaning of this note, of which he gave the following account. Most of the Christian books which he had read used the character *shin*, and not Shángtí for God. He frequently read that Yésú was a *shin*. He had inquired of some foreigners the meaning of Kítuh (Christ), and had imperfectly understood the reply. He had been led however to infer in his own mind that Kítuh was a foreign word for the Chinese term *shin* often applied to Jesus, and he had merely used the compound term *shin-ling* as the sense attached by himself to *shin* when so applied to Jesus.

Two copies of the revised version of St. Matthew's Gospel in Chinese, with the different terms *Shángtí* and *Shin* for God, and *shin* and *ling* for Spirit, recently printed at Shánghái and Ningpo by the advocates of these opposite terms respectively, were presented to him by the Bishop, and his attention was directed to Ch. iii. 16, "the Spirit of God descending;" and xxvii. 46, "my God! my God! why hast thou forsaken me?" He said that *he* himself having read many Christian books, and also having seen therein both terms used for *God*, easily comprehended what was meant by *Shin* as applied to the God of Christians in those passages; but that such a term would be obscure and incomprehensible to the Chinese generally.

In reply to inquiries, he said that we could not truly say there was only ONE *shin*; it was untrue, for there was a variety of meanings of the term *shin*, and the Chinese could never understand it of one worshiped Being or God, for there were many *shin* that were not worshiped. He said that the word *shin* was therefore incapable from its wide meaning of being used ALONE for THE ONE GOD; that it was necessary to use a compound word in order to limit its sense; and that the adjunct 天神 (HEAVENLY *shin)* would be comprehended by every Chinese reader of the Holy Scriptures, and would be in accordance with Chinese usage. Respecting the term Shàng Shin (upper or superior Shin), a term recently proposed to meet the difficulty by the Editorial Sec. and sub-committee of the B. & F. B. Soc., he said it would be obscure to a Chinese mind, and foreign to their usage; and again reverted to 天神 as being clearly intelli-

gible and calculated to define and raise the idea of God above the multitudinous senses connected with the vulgar usage of *shin* uncompounded and alone.

Throughout the conversation, when speaking of Shángti, H. E. never once alluded, or appeared to give any consideration to the various Shángtí of the Tauist idolaters.

With regard to the King kiáu inscribed on the Nestorian monument at Sí-ngán fú, he professed to have only obscure and vague notions.

He said that the character *hien* 祆 had *tien* 天 with an horizontal stroke, and not *yáu* 夭 on the right, and was to be pronounced *hien*, and not *yáu*. He ordered an attendant to bring a copy of Kanghí's Lexicon, and pointed out the character under the radical 示 with four additional strokes; he stated that it was a comparatively modern character, newly coined during the Táng dynasty.

He explained that in the body of his work, the pages which contained the characters commencing close to the top were on geography; while those pages which had the characters depressed were on historical and more general topics.

This extract explains some points respecting the Geography noticed in our last number, which will assist the foreign reader in learning the views of its distinguished author; while his remarks here given upon the questions proposed to him are valuable as the opinions of a well read Chinese scholar. In conversing upon religious topics with such a man, it should be borne in mind that he must necessarily have very imperfect ideas of true religion, even when its tenets are propounded to him, owing to his misapprehension of the full meaning the foreigner gives the terms he uses; the latter of course employs them as the exponents of his own ideas, while the Chinese hears them as the terms he has from youth been in the habit of applying to his own gods and dogmas. A pagan, until he is taught by the Holy Spirit out of the Bible, will not confess that there is only one God, and that there can be no other; nor will he acknowledge that what his ancestors and sages have been worshiping for many ages, and what he has himself been taught to reverence and adore, are no gods, but that they are, as David calls them, "nothings." This fact is plain from the answers Gov. Sii gave the questions put to him. He says Shángtí is a *shin* because he is invisible and incorporeal, not because he is worshiped; yet afterwards remarks that there are many shin which are not worshiped, and many which are; though if shin be used alone, the Chinese "could *never understand* it of one worshiped Being or God;" and yet he concludes by recommending *Tien Shin* as the best term to denote the one God. If His Excellency had as clear a knowledge and firm belief that there is *only* one God, as the Bible teaches, he would see and confess that we can more say there are many shin (if *any* of the shin are worshiped), than we can say there are many Shángtí, if that being is the "one universal ruler of the world." His remark in the

second paragraph seems to indicate that he supposed Tien-chû stood in the same high position in the western pantheon that Shángtí did in the Chinese, and that they are two beings, though he states in the first, that they are the "same being;" but we can hardly expect him to have perfectly clear ideas on that point. His Excellency's remarks differ in some points from what his national Classics plainly teach respecting Shángtí, and he could not but know that the great mass of his countrymen regard him as an idol, and an entirely different being from Tien-chû. His Geography expresses probably his own views in a careful manner, and there we have many sentences to show that *shin* can be used for God καῖ' ἐξοχήν, without doing violence to the Chinese language.

His suggestion to use *Tien Shin* for God is, however, worthy of attention, and if all parties could unite on such a basis (and it has been already suggested), how desirable a result!

Art. III. *The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops; their organization, locations, pay, condition, &c.* By T. F. Wade.

It will naturally occur to the reader of an article on the Army of China,—notoriously inefficient as is that portion of it which really has an existence, while it is frankly admitted by the statesmen of the empire, that its actual strength is far below the numbers returned by its officers,—that much time has been wasted in collecting details spread very unsystematically through a hundred or more volumes: but the inquiry into its extent and constitution has been only supplementary to one into the general expenditure of the Empire, of which the support of the army forms no inconsiderable item; and the fact that, however ineffective the force, or false the returns of its ranks, the Imperial treasury pays annually for all that are borne on its books, has induced an examination of such writings as throw most light upon the cost of its maintenance, and the order of its distribution.

The chief works that have been consulted are the *Tá-Tsing Hwui T'ien* 大清會典, or Digest of the Laws regulating the present government of China (*ed.* 1812); the *Chung Ch'ú Ch'ing K'áu* 中樞政考, or Inquiry into the management of the Centre or main Pivot, *i. e.* the Army, (*ed.* 1825); the *Hú Pú Tsih-li* 戶部則例, or Code of the Board of Revenue (*ed.* 1831); and the Red Book of 1849.

The first gives the numbers and distribution of officers and men; the second that of the latter only, but it records various changes in its discipline and composition that have taken place in the present century, and its information is conveyed in a much more synoptic and satisfactory form than that of the Digest, which although a paramount authority in the eyes of a native, arranges its statistics in a most perplexing manner. The Inquiry shows that, between 1812 and 1825, the Banner force was considerably augmented, and the Code of the Board of Revenue, which gives the individual pay and allowances of all ranks and classes in 1831, contains, especially in what is termed the regimental staff in the lower ranks of European armies, several denominations of persons serving who are not noticed at all in the two earlier works. The Red Book of 1849 discloses equally great changes in the force not of the Banner.

All the writings examined claim the Imperial sanction to their publication, and are doubtless the sources most to be depended on for a general statement of the military strength of the Empire.

As in most similar inquiries in China, the result is probably no more than an approximation. No total is given in any of the above works, either of numbers or expenses; when there is no difficulty, there is much trouble in arriving at a knowledge of the strength of any section of the establishment; and in some cases there is great difficulty, caused by the Chinese practice of entering details apparently already disposed of under fresh heads or classes of information. With this apology for the defectiveness of the paper now placed before the reader, it is but just to inform him that no fraction of the numbers of this large army, or of the sums expended upon it, has been taken for granted; careful examination has been made of the data within our reach, and, to guard against exaggeration, the totals of pay have been calculated according to the lowest rate assigned to any class, whenever a doubt has arisen as to the exact number of those entitled to the higher rates in the scale.

In speaking of the army of China, the chief distinction to be observed is between the Bannermen, who may be said to be the force of the usurping family, and the troops of the Green Standard, who are with occasional exceptions amongst the officers above the rank of subaltern, entirely Chinese.

The Bannermen are Manchus, Mongol Tartars, and *Hán kiun*, or Chinese descended from those who forsook the cause of the Ming when their country was invaded.* These three nations are each ranged under Eight Banners as below, the three first being styled the *superior*, the five lower, the *inferior* Banners.

1. Bordered Yellow,	2. Plain Yellow,
3. Plain White,	4. Bordered White,
5. Plain Red,	6. Bordered Red,
7. Plain Blue,	8. Bordered Blue.

The 1st, 3d, 4th and 7th form the left, the remainder the right wing. The chief superintendence of all Bannermen vests in the Metropolitan office of the *Tú-tung*, or Captains-general of the Banners, of whom there are 24, or one to each Banner of each race—of the same nation, generally, as the Bannermen they command, though not necessarily of the same corps or Banner. Their jurisdiction is of both a civil and military character, but it must be remembered that although all the Bannermen in China Proper, as well as almost all Manchus, and certain of the Mongols to be noticed in due time, are more or less subject to the above arrangement, they do not all perform military service; and that such as do not, and are not either in the civil service of the Banner establishments, receive no support from the state, unless they belong to the three Banners superior. In the following sketch we have to deal only with those who find a place in the army, whether as fighting men, or upon its civil or military staff.

The Chinese army not of the Banner, is known as the *Luh Ying*, or that of the tents of the Green Standard, a designation bestowed on it to distinguish it from the Banner-corps. These in 1575, were but four in all, and of a purely military organization, numbering each 7500 men; they were subsequently doubled, and the bordered added, for distinction's sake, to the original plain colors. When the Manchus established their dynasty in 1644, the banners were nominally distributed at Peking according to a mystic system where-

* The first defection noticed is in Liáutung, as far back as 1621, twenty-three years before the overthrow of the dynasty; others followed either from inclination or compulsion, and the Chinese deserters continued to receive reinforcements until some time after the Manchus were seated on the throne.

by the yellow is made to represent the centre; the red the south; and the white, the west; the north should have been black, but for this, as of bad omen, was substituted the blue; and to the east, thus left unprovided for, in lieu of the azure required by the system, was assigned, without any reason stated, the green, which the native troops were directed to assume as their standard. They took up no corresponding position, however, in the city, which was held entirely by the Bannermen; the two yellow Banners being quartered to the north of the larger inclosure which surrounds the Forbidden Precincts of the Emperor's residence; the white to the east, the red to the west, and the blue to the south; that is to say, with the left wing camped from north to south on the east, and the right on the west side.

The Inquiry, &c., of 1825, makes 41 principal divisions of the Banner forces, stationed in Peking, and a section of Chihlí round it, and in eleven of the other provinces of China Proper, Manchuria, and Turkestan. There are no Bannermen in Ngánhwui, Kiángsi, Húnán, Kwángsí, Yunnán, or Kweichau. The troops of the Green Standard are divided into 1202 *ying*, battalions or cantonments, of which there are but five in Peking, under the command of the Captain-general of the Gendarmery. These *ying* vary widely in strength; and a number of them, also differing in different places, composes a *piáu*, of which there are 43, or a *chin-piáu* of which there are 72, in the eighteen provinces. Simply remarking here that both constitute what we should term a general command, we shall reserve farther consideration of them until we have disposed of the ranks of the Banner.

The subjoined table will give some idea of the strength and disposition of the whole army of the Eight Banners and of the Green Standard. The strength must be considered the *minimum* receiving pay, as we have no data of the numbers in the ranks of H. M.'s army later than 1825, and the Red Book of 1849 shows a considerable increase of battalions or cantonments of the Green Standard, on the whole, and a great change in the proportion of those allotted to the higher or lower general commands. It is a satisfactory authority as far as the official establishment of the same part of the force; of the officers of the Bannermen we have no account later than 1812. The titular distinctions of these are so inconveniently numerous that it has been found impossible to introduce them in the table below, which therefore gives no more than the number of each of the nine grades. In the Chinese army the designations are few; they are therefore written in full, and the rank of officers declared by the number of their grade affixed to their title; the letters α and β, indicating the upper and lower divisions of the grade to which they belong.

TABLE SHOWING THE DISPOSITION AND STRENGTH OF THE BANNER FORCES IN 1825.

	PROVINCES.	Grand Divisions.	Number of officers of the Nine Grades, *receiving pay, &c.*, 1812. 1st.	2d.	3d.	4th.	5th.	6th.	7th.	8th.	9th.	Non-commissioned Officers and Privates.	Elèves.	Artificers Followers &c.
In Peking	Chihlí,													
	Body Guard, ...	1	12	12	196	178	431	372				1,756		
	Leading Division,... ...	1		2	10	10	14	106		6	12	1,764		
	Flank Do.	1		8	138	23	15	1,015				14,075		
	Paid Division of the Banners	1	24	48	280	1,350	124	1,514				36,342	26,598	2,497
	Light Division, ...	1			12	17	1	105	8	40		3,098	830	
	Artillery & Musketeer's Do.	2			25	16	32	224				6,164	1,650	
	Gendarmery, ...	1	1	2	4	39	360	144	25			23,012		
	Yuen-ming Yuen, ...	1			24	19	35	141		131		4,122	1,986	
	Cordon of 25 Garrisons, ...	6	2	3	25	142	106	109				40,162	630	28
	Imperial Mausolea, ...	1			6	12	220	21				998		5
	Shánsí, ...	3	1	1	7	20	28	28				8,690	680	4
	Shántung, ...	1		1	5	16	20	20				2,330	100	16
	Honán, ...	1			1	10	10	10				900		20
	Kiángsú, ...	2	1	2	10	56	56	56				4,986	1,300	168
	Chehkiang,...	2	1	2	14	32	28	48				3,572	228	144
	Fuhkien,...	1	1	1	9	16	10	22				2,263	160	40
	Kwangtung, ...	1	1	2	9	16	34	38				3,724	1,511	30
	Sz'chuen, ...	1	1	1	5	24	24	24				2,288	288	96
	Hupeh, ...	1	1	2	10	56	56	56				4,780	1,680	168
	Shensí, ...	1	1	2	8	40	40	40				5,600	868	120
	Kansuh East, ...	2	1	2	7	34	36	34				4,980	825	117
	,, West, ...	4	1	3	12	44	44	44				5,572	448	88
	Turkestán, ...	1	1		16	108	56	108				13,576	504	128
	Manchurian Provinces,... ...	3	3	11	50	354	239	379				40,800	1,136	1,658
	,, Imperial Mausolea,	1			3	6	48					550		
	TOTALS.	41	53	105	886	2,638	2,067	4,658	33	177	12	236,014	41,422	5,327

TABLE SHOWING THE DISPOSITION (1849) AND STRENGTH (1825) OF THE TROOPS OF THE GREEN STANDARD.

PROVINCES.	Grand Divisions under chief Command of high Civilians. Governor-general.	Supt. General of Rivers.	Do. of Grain Transportation.	Governor.	Military. * Gen. of Bauner Garrison.	Gen. of Marine.	Gen. of Land-force	Gen. of Provincial Division.	Officers under the rank of Divisional General, 2a. Number Belatticlots or Cantonments.	Fu-tsiang 2b.	Tsan-tsiang 3a.	Yu-kih 3b.	Tsoz' 4a	Shau-ki 5a.	Shau-yu 5a.	Tsan-tsiang 6a.	Pa-tsung 7a.	Wai-wei 8a.	Wai-wei Supernumerary 9b.	Private Soldiers of Cavalry.	Infantry.	Infantry in garrison.
Peking (Gendarmery).									5	1	5	5	5	17		46	92	133	67	4,000	3,000	3,000
Chihli,	1					1		7	138	9	8	27	61	72	1	164	338	325	462	8,829	9,049	21,311
Shansi,				1				2	53	2	14	6	27	27		61	137	233	156	4,496	7,469	13,668
Shantung,		1		1				3	41	5	10	11	14	30		59	130	126	128	3,572	2,087	19,217
Honan,				1				2	35	1	7	5	11	31		45	76	84	54	2,563		11,033
Kiangsú,	1	1	1	1			1	3	100	6	12	31	23	83		148	275	254	133	3,443	9,057	25.390
Nganhwui,				1				1	9		2	2	4	6		12	24			683	1,376	5.361
Kiangsi,				1				2	33	2	6	6	24	15	7	30	79	89	43	982	2,010	7,737
Chehkiang,				1			1	5	61	12	6	19	27	51	2	106	219	198	163	2.196	10,791	23.752
Fuhkien,	1			1		1	1	8	78	6	15	44	15	66		140	286	291	272	3,780	24,869	32,780
Kwángtung,	1			1		1	1	7	95	13	11	33	34	84		174	350	293	81	2,183	22,108	42,616
Kwangsi,				1			1	2	47	7	6	11	19	30		67	123	131	81	1,505	8,222	12,805
Sz'chuen,	1				1		1	4	79	7	7	24	32	51		117	217	318	186	4,036	11,511	18,289
Hupeh,	1			1			1	2	42	4	7	18	11	36	1	76	114	146	110	2,572	5,218	14.262
Honan,				1			1	3	53	9	8	15	17	44		92	178	175	113	2,262	7,065	16.477
Shensi,				1			1	5	92	6	11	31	37	49		94	194	394	369	12.390	17,589	12,085
Kansuh, East	1						1	4	85	7	5	36	32	50		87	207	294	224	15,558	15,676	10,829
,, West,							1	2	31	4	4	10	13	19		48	92			6,935	7,682	
Yunnan,	1			1			1	6	53	6	12	18	15	48		88	199	241	219	2,538	17,229	15.477
Kweichau,				1			1	4	67	4	7	24	22	51		114	244	271	190	2,571	12,807	14.283
TOTALS.	8	2	1	15	1	5	11	72	1,202	111	164	376	448	860	11	1,813	3,579	4,001	3,106	87,094	194,815	320.927

* The total of chief commands in these seven columns is 43.

The nobility of the nation in the 4th and 5th orders have military rank; so have officers in the *Lwán-i Wei*, a court in charge of the Imperial carriages, and responsible for the processional etiquette of His Majesty's movements; the numerous subordinates of this Court have also military designations; but neither these, nor the military officers or subordinates of the *Nui-wú Fú*, the Court of the Household, are recognized by the Inquiry in such form as to justify us in including them in the ranks performing military duties.

The first Corps then which we are authorized in noticing as such is the Imperial Guard—the *tsin-kiun ying*, or soldiery attached to the person of the sovereign, the supervision of which vests in the *Shi-wei Ch'ú*, or Office of the Guards. The constitution of this is as follows:—

No.	Title.		*Grade of Rank.*
6	Captains-general, ministers of the palace,		1α
6	Ministers of the palace,		1β
12	Ministers extra,		2β
12	Commandants of joint authority,		3α
12	Commandants, *(Pán-ling)*		3α
24	Deputy Commandants,		3α
9	Decurions of Imperial kin, *(Shih-chǎng)*		3α
60	Decurions,		3α
9	Guardsmen of Imperial kin, *(Shi-wei)*	1st class.	3α
18	Do.	2d ,,	4α
63	Do.	3d ,,	5α
60	Guardsmen not of the kin, Manchus,	1st ,,	3α
150	Do. Mongols, or Chinese	2d ,,	3α
270	Do. Do.	3d ,,	3α
90	Do. of the blue feather, or	4th ,,	5α
10	Guardsmen, Chinese,	1st ,,	3α
10	Do.	2d ,,	4α
98	Do.	3d ,,	5α
128	Do. of the blue feather or	4th ,,	6α
77	Lieutenants, *(Tsin-kiun Kiáu)*		6α
77	Sub-lieutenants,		6α
527	Guards; Manchu left wing.		
826	Do. Do. right wing		
162	Do. Mongol, left wing.		
241	Do. Do. right wing.		

There is also a civil secretariat under the commandants, and a memorial-office attached to the *Shi-wei Ch'ú*.

The Guardsmen *(shiwei)* are younger brothers and sons of Manchus and Mongols of the three Banners superior; or if any be taken from the five inferior, or from the Chinese, they are attached by lot to one or other of the superior three. These also furnish the soldiery who are chosen in the proportion of two Manchus and two Mongols to every *tsoling*. The *tsoling*, it should be observed, is a captain of 150 Bannermen, his functions being civil, military or both, and his tenure of office sometimes hereditary; the surplus of a Banner not amounting to 150 men is under an officer styled a half *tsoling*. There are no *tsoling* in the Corps of Guards, and the Digest does not explicitly declare whether by those from whose companies the above choice is made, are meant the captains of the grand Banner division, the *hiáu-ki ying*, or those of the whole population ranged under the Banners' immediate command at Peking; the former are most probably intended.*

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* *Tsoling* are either *shí kwán* 世管, hereditary, or *kung-chung* 公中, employed in the public or common service. The hereditary *tsoling* hold office by virtue of descent from men on whom the rank and post were early conferred in acknowledgment of distinguished services (who were not necessarily members of different families); or from men of higher rank, amongst whose followers were found persons worthy to be appointed *tsoling*, when the present dynasty established itself; or from men who were the first *tsoling* chosen, and whose descendants have served in the same capacity for a series of generations. The hereditary *tsoling* of the, so to speak, original creation, are *hiun-kiú* 勳舊, *i. e.* of enduring merit; those who, being *tsoling*, earn hereditary rank by their deeds are styled *yú i* 優異, *sc.* singular distinction; and this designation descends to their successor, who is not, however, of necessity the son or grandson of the late incumbent, although these have, as a general rule, preference as candidates, unless the post has become vacant by transgression of the law. A list of names is laid before His Majesty by the *Tútung*, or general of the Banner, in which the person with the best right, under the circumstances, is specified; with a second, or waiting-man, and a number of others less nearly related to the late officer. The law, with the carefulness usual in China regarding order of procedure, has eighteen varieties of circumstances to be considered before the names can be sent in.

Where a *kung-chung tsoling* dies without other pretension to hereditary rank than that his family have produced *tsoling*, employed in the tribe, for five generations, a list may be made of candidates for his vacancy from amongst his relatives, according to the law affecting hereditary *tsoling*; and a similar favor is accorded to those, members of whose families have served in the same capacity, *cyclically*, when it comes to the sixth turn of any one family to serve: but to both these rules there are exceptions. An hereditary *tsoling* can not, once he is of age, have another to act for him, unless he quit his Banner on public service. The *kung-chung tsoling* are chosen by the higher authorities, not by the *tú-tung* of their Banners. In the Imperial Family are chosen from officers above the 4th or 5th grade, of whom a candidate and waiting-man of the same Banner as the late one, are presented to the Emperor for approval.

The duty of the Imperial Guard, or *Tsin-kiun ying*, is to guard the person and apartments of the Sovereign. While he is in Peking, guards mount at the 24 gates of the Forbidden Precinct; when he

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The Digest informs us that there were in 1812, in charge of Manchu Bannermen 681, of Mongols 204, of Hánkiun 266, and 840 stationed in the garrisons within and beyond the provinces: there were beside, in Manchuria, 97 over the *tá-saug*, or people paying tribute in peltry, &c., who are however in some places under a different denomination of officer, and 170 over the nomad herdsmen in Manchuria and the colonies. They are charged with the duties of registration, general administration of the law magisterially, and care of the troops where they are attached to corps, in various degrees, so high and so low that no single term conveys a just idea of their responsibilities.

It is to be remarked that, with one single exception in the Light Division, there are no *tsoling* in any of the five corps stationed in Peking, save the *hiáu-ki ying*, none in the Gendarmery, and none at Yuen-ming Yuen. None are found either amongst the offiers doing duty with the guards stationed at the different metropolitan posts. In the detail of officers furnished by the *hiáu-ki* at the grand Triennial Review, no *tsoling* are mentioned, nor has even any of those on the strength of that Division, like certain of its *ts'án-ling*, the prefix *hieh-li shi-wei*, which marks a share in the actual administration of the corps. Two months before the Grand Review takes place, however, they draw up the lists of the number of subalterns and men required, and warn them for the duty of attendance; but they do not, as far as we can learn, undertake the task of exercising them preparatorily. This seems rather to devolve on the *ts'ánling* and subalterns. The *tsoling*, as we have seen, make out the rolls of Bannermen drawing pay and rations; they likewise collect the house-rents due to the Household, out of which these are in part paid. So is it with the increase and casualty returns of the companies. Births are announced to them within a month of their occurrence; deaths, without loss of time. This registration is perhaps their most important duty; the census taken by them triennially is sent to their *túlung* and to the Board of Revenue, more properly rendered Board of Population. In the three Banners superior a small tax is levied on all holders of 30 Chinese acres. This extent of land is represented by one person *(ting)* and 16 *ting* by one elder *(ch'áng-fú)*. These have not real existence, but a payment is made under this computation at the rate of 2 *mace* 6 *cand.* to every *ch'áng-fu*. The proceeds of the tax are applied to the porterage of the Household. In cases of adoption, the *tsoling* give bonds, without which the petition of the childless applicant can not be entertained; and the same form is necessary before the adopted son can return to his own family; which he may do in the event of his adopted parents having heirs at a period subsequent to his adoption. The *tsoling* supplies the returns of the ladies whom the Emperor is entitled to give away in marriage, and of women acquainted with Manchu who may serve as nurses in the Palace. They must also be advised by the parties of all projected marriages, purchases of slaves, house or land sales, mortgages; and to the deeds affecting these three latter transactions, their seal must be affixed; as it must to all passes of Bannermen leaving head-quarters; if these reside within the Imperial Inclosure, the Captain-general of Gendarmery is informed of their absence by the *tsoling*. The *tsoling* warn all Banner candidates for the examinations, whether in arms or letters, and are answerable for their presence on the ground or in the halls. Under every *tsoling*, there is a *tsuh-ch'áng*, the elder of a tribe, and where this or any office under the rank of *tsoling* becomes vacant, the recommendation of a fit successor vests in the *tsoling* in whose company the vacancy has been made.

moves to Yuen-ming Yuen, these form his immediate escort. Their tour of duty in the Palace returns six times a month; but the whole Guard, including one Captain-general, two Ministers extra, 40 Guardsmen within, and 3 Decurions with 120 soldiers of the Guard, without, are relieved every day. These however are told off to only four principal gates, and it will be seen do not undertake the watch and ward of the whole Precinct. The Guard is responsible that no unauthorized persons go in, or come out of the Palace gates, and that these are kept closed to all comers during the night; neglect of precaution is punished in the officer by fine or degradation, according to the sentence of the Court of the Banner; and in the soldier by flogging: so is it with gambling or drunkenness in the Palace, sleeping on sentry, striking the watches out of time, and the like irregularities.

Beside those on duty, the whole corps assemble without the T'ái-ho gate every morning before dawn, and unless the day be one of fasting, or the anniversary of a death, tea is issued to them sitting, by the bounty of the Crown. On Imperial birthdays and solemn occasions, amongst others the 1st and 15th of the year, they sit twice at the above gate. They are armed at least with bows and arrows, but no mention is made of their using the musket. When escorting his Majesty, a duty apparently performed by the *Shí-wei*, or gentlemen of the Guard, without the soldiery, a certain number carry a sort of

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Thus it will be seen that their parade and regimental duties are few, but their cares and responsibilities, as staff or civilians, considerable. Their relation to those of their companies, much resembles, in a less extended sphere, that of the magistrate to the people of his district; but, from the Statutes of the Household, it appears that the *tsoling* has no authority to try cases, and is merely the channel of representation to the *ts'ánling*, who thereon proceeds to adjudicate.

In the outer garrisons, occasionally, they combine the office of *hieh-ling* (3*b*) with their own, and both in these and Peking, hold various civil employments, of less rank than a Vice-presidency of the Boards, or military posts of less than that of *fú-tútung*, or lieut.-general of Bannermen. Certain civilians, to wit, Corresponding Secretaries of the Boards (5*a*), Censors of Circuit (5*a*), Under-secretaries of the Boards or Colonial Office (5*a*), Intendants of Circuit (4*a*), and Prefects (4*b*), being Bannermen, may exchange into the military service as *tsoling*.

Hereditary *tsoling* may be removed to be *fú-ts'ánling* (5*a*), by which they gain no grade. Ordinary and hereditary *tsoling* may be promoted to *chángshí* (3*a*), the chief officer in the suite of the two highest orders of the Imperial nobility. After serving for three years without committing himself, a *tsoling* may be recorded once, and when recorded four times, promoted one grade. If his duties fall in arrear once in one month, a mark is set against his name, and upon the third recurrence of this disgrace, he becomes liable to prosecution before the Board of War. He is subject to fine when any soldier of his company loses or injures his arms or accoutrements, and to banishment or incarceration for graver offenses.

trident-halberd nearly twelve feet long; a certain number, swords or daggers, and all, the implements of archery.

Proficiency in this exercise is evidently the guaranty of promotion. There are six days a month devoted to its practice by the Bordered Yellow and Plain White Banners; six other days, by the Plain Yellow. The most expert of the higher *Shi-wei* may become Ministers extra; the lower *Shi-wei*, and those of the Blue feather, rise to the higher classes; the *tsin-kiun* become *Shi-wei* of the lowest class and of the Blue plume.

Under the officers whose title is rendered in the table Joint-commandants, of whom there are four to each of three Banners, there are four secretaries of the 6th, and twenty-seven of the 7th, 8th, and 9th grades, who manage the correspondence.

The six Ministers of the Palace *(nui tá-chin)* rise from among the generals of the Banners, or of the Leading or Flank Divisions, or from the Ministers * extra *(sántieh tá-chin)*, who are themselves of the eight lower orders of the Imperial, or of the five orders of the National nobility, or promoted from first class Shíwei. Nothing is stated, beyond what we have read above, touching their duties: allusion is made to their being employed on special missions, but the real administration of the Shíwei, would seem to devolve on the 12 Joint-commandants, the 12 Commandants, 24 Deputies, and 69 Decurions; a tolerably large establishment, the number of those under their orders considered. Of the Shíwei themselves, there is nothing farther to remark except that a few of them are detached to the Mohammedan colonies, for three years at a time, viz., 15 to Ílí; 9 to Úliasútai; 12 to Yarkand; 12 to Tarbagatai; 8 to Kashgar; 6 to Úshí; and 2 to Kobdo. As a corps, again, the *tsin-kiun* are managed by their lieutenants *(tsin-kiun kiáu)* and sub-lieutenants *(wei tsin-kiun kiáu)*. The *kiáu* is a term strictly military, and common to all the Banner corps and garrisons.

One *Shiwei* is specially appointed to the Memorial office, which is superintended by a high officer of the Presence; there are also attached to it six civilians of the 5th, and two of the 7th grade. These receive all memorials, written in Manchu or Chinese, that arrive from the provinces, or are tendered by persons below a certain rank, and transmit them, through the eunuchs, to the Emperor. The above *shiwei* is one of those in the Presence, or on the Kien-tsing gate. Six of those

* I have used the word *extra* not as a translation of *Sán-tieh*, but as it is prefixed to the word aid-de-camp in the British army.

on the same, or on the great outer gate, are charged to received memorials in Mongolian. The title *shiwei* will be found in other corps, to the account of which we now proceed.

In the table below is returned the strength of the five Metropolitan Grand Divisions, which follow the Guards in the general table given at the commencement of this article. They are here placed together, as they perform parts in the great Triennial Review at Peking. The *tsien-fung ying*, or Vanguard, has the foremost place, the *hú-kiun ying* supports it on both flanks; the character *hú* 護, indicating that sort of support afforded by a person moving at another's side, and applied, in Chinese military parlance, to the support or escort of individuals, bodies of troops, or pieces of ordnance, has been accordingly translated by the word 'flank' in speaking of this Division. The words 'Paid Force of the Banners' will not be held by any means to translate '*Hiáu-kí ying*,' which is properly the corps of the Proud Riders or cavaliers. Their composition, however, is such that they will be seen to represent the Eight Banners, more exactly and nationally than any other portion of the army, and they are particularized as *paid*, to distinguish them from the population ranged under the same Banners, who do not perform military service. The *Ho-kí ying* is justly rendered Artillery and Musketeers; and the *Kien-yui ying* (Corps of the Stout and daring) by the term Light Division, as it is understood in the British Army.

As in these and the following there are some officers of the same rank and functions, whose titles differ from each other, and others of the same title whose grades of rank are different, it has been thought advisable to give them their Chinese appellations, and to interpret these, where we have the means, when speaking of each corps in detail.

TABLE

SHOWING THE PROPORTION OF MANCHU, MONGOL, AND HANKIUN OFFICERS AND MEN SERVING IN THE FIVE METROPOLITAN CORPS, REVIEWED ONCE IN THREE YEARS,

GRADE AND DENOMINATION.	Leading Division. Composed of Manchus and Mongols. In two wings.			Flank Division In Eight Banners.			Paid Division of the Eight Banners.—Manchus, Mongols, and Hánkiun.				Light Division. Manchus, Mongols, Fantsz'. In two wings.				Artillery & Musketeers Manchus and Mongols. In two corps.		
OFFICERS. (1812.)	Superior.	Left.	Right.	Superior.	Manchu.	Mongol.	Superior.	Manchu.	Mongol.	Hánkiun.	Superior.	Left.	Right.	Fan.	Superior.	Inner.	Outer.
* Tsung-tung, ...											1				1		
1*b* Tútung,...								8	8	8							
2*a* Tung-ling, ...		1	1		8												
2*a* Fú tútung, ...								16	16	16							
3*a* Yih-cháng, ...												1	1		2	1	1
3*a* Ying-tsung,... ...															3	3	3
3*a* Tsánling,...	2	4	4	8	80	32	40	64	40	48	2	4	4		4	4	4
4*a* Shí-wei, ...	2	4	4											1			
4*a* Tsoling, ...								681	204	266							
4*a* Fu tsánling,... ...				8				40	16	40		8	8			8	8
5*a* Fáng-yú, ...														1			
5*b* Wei-shú tsánling,		2	2													16	16
5*b* Wei shíwei, ...																	
6*a* — kiáu, ...	4	48	48	16	681	204		777	252	306		50	50	1		112	112
6*a* Tsientsung, ...												2	2				
7*a* Pátsung,...												2	2				
8*a* Fú — kiáu, ...												20	20				
? Shú pá-tsung, ...												2	2				

Soldiery (1825.)												
Leading Division. Men,	899	865						1,000	1,000			
Flankmen, ...			14,075									
Corporals, ...				3,402	1,022	1,373				4	2,640	2,643
Lead. Div'n, Subordinate,								500	500			
Mail-coat (Cavalry),				12,746	3,843	11,151				54		
Do. (Gate-men),				132	69	70						
Do. (Blue-mail),						30						
Do. (Henchmen),						23						
Do. (Musketeers),												353
Do. (Escort of guns)											528	
Artillery-men, ...						320						
Paitangah, ...				8	44							
Falconers, ...				4								
Whip-bearers, ...				15								
Orpu, ...						2,122						
Watchmen,...						40						
Camel-drivers, ...						10						
Clerks, ...				2	2							
Artificers, ...				1,397	438	576						
Eléves, paid and rationed,				12,698	3,279			500				
Do. paid only,... ...				4,868	1,020	4,793		333				
Sailors, ...								40				

* The *tsungtung* are appointed from the higher orders of the Nobility of the Imperial Family.

The *tsien-fung ying* (Vanguard or leading Division) is composed entirely of Manchus and Mongols of the whole Eight Banners, chosen in the proportion of two to every *tsoling;* it is divided into left and right wings, each of which is under a *tungling*, or captain-general, of the lower class of the 2d grade. It is recruited from the best men of the Flank Division; *tsin-kiun*, or men of the Guard, who have not served ten years as such, being also eligible. One half of its ranks practice with the matchlock, as well as with the bow and arrow. They are assigned the foremost place at the Triennial Review, supported, if not flanked, by the *hú-kiun ying*, with which, during an advance they share the honor of leading, as they do, during a retreat, that of bringing up the rear. Their general superintendence vests in two of their *tsán-ling*, two of their *shi-wei* (who are not guardsmen of the Guard), and four of their lieutenants; under whom are four *pih-tih-shí*, or clerks of the 7th grade, who manage the correspondence. In their field-movements, the ranks are led by seniors of a rank or file; or, if musketeers, by seniors of ten, or decurions—of each of whom six are chosen from among the *tsienfung* themselves. They furnish part of the Guard on the gates of the Forbidden Precinct; when His Majesty goes forth for any time, the guards on the three gates Tung-hwá, Sí-hwá, and Shin-wú, are strengthened, and a *tsánling* of the *tsienfung* takes post at each. One of their two *tungling*, or of the eight of the Flank Division, is in turn on duty at the King-yun gate every day.

The *hú-kiun ying* (Flank Division) is a large force of Manchus and Mongols picked from the Eight Banners in the proportion of seventeen to every *tsoling*; their drill appears to be in archery* only; this they practice on foot six times a month; and every spring and autumn, on horseback in armor. Vacancies in their ranks are supplied from the cavalry, élèves, and *pai-tang-ah*, or soldiers employed as messengers, or upon minor special duties—such as are termed in British regiments *orderly;* with this difference that these are liable

* The *hú-kiun* of the Household of the three Banners superior drill every ninth moon with the musket, as do two other corps known as the New and Old; to the first are assigned 600 matchlocks, to the two last 600 each: they have ten parades, at each of which every matchlock is fired fifteen times, and for each shot the Board of Works issues an allowance of two mace weight of powder, two *lí* of some other combustible in which the match is dipped, and one inch of match or cord to make it. The *tsienfung* and *hú-kiun ying* were directed by a decree of Kiáking (1806) to pay particular attention to archery, as the exercise which had been most in esteem since the days of the First Ancestor of the dynasty; and the *tungling* of the latter, whose recommendation to introduce matchlock practice into these, as had already been done in the Light and Artillery Divisions, had been disapproved by the Council and Board of War, was told by His Majesty that he had overstepped his duty in proposing it.

to daily change, whereas the *paitangah* appear to be a class, with certain prospect of promotion, and are paid at a higher rate than the common soldier.* The troops of this *ying* are under eight *tungling*, or captains-general, of the same grade as those commanding the *tsien-fung*.

Eight of the *tsánling*, eight assistant *tsánling*, and sixteen subalterns *(hú-kiun kiáu)*, have the prefix *hieh-li shi-wú*, in token of their joint administration of the affairs of the corps and its correspondence. Under them are sixteen *pih-tih-shi*, clerks or minor secretaries.

It is the part of the *tsánling* and deputy *tsánling* of the three Banners to attend daily without the Tai-ho gate; during the levées they act as sergeants-at-arms, or marshals of the Court; they, and other of the same *ying*, assist at certain state banquets and sacrifices, and attend His Majesty on tours, plant the guards when he halts, &c.

One of their *tungling*, or of those of the Leading Division, it has been stated above, is in daily attendance at the King-yun gate; he appears to be responsible for the closing of all the gates, and custody of the keys, and is aided by a *tsánling* of the Leading, or one of the Flank Division, like himself relieved daily; one custodier of the keys, a civilian of the sixth grade of the three Banners superior, and one of the same of the five inferior. The title of these is *chang-king*; there are also six *chú-sz'* of the 6th, and five *pih-tih-shi* of the gates of the 7th grade, all belonging to the three Banners, who have charge of memorials, correspondence, &c.

The *húkiun* of the three Banners superior take a great portion of

* From the pages of the Digest relating to the Household, we gather that *paitangah* are--1st, mail-clad, taken from the flankmen of the three Banners superior, who are paid by the Household, and not by the Board of Revenue; or from the mail-coat cavalry; or paid supernumeraries of the same: 2dly, *paitangah* of the Pay office of the Household, taken from the supernumeraries or élèves of the same: 3dly, collectors, or serving on the crown-lands at Kin-chau fú in Manchuria, from the élèves of that place; 4thly, of the Ordnance department of the Household, from the arrow-makers in its employ. As *paitangah*, they wear a button but have no grade, but they may rise to the oversight of workshops, which will place them in the 8th, or to the charge of the Plate-room; these two changes are particularized as promotions; or they may stand examinations, which if they pass they become *pih-tih-shi* of the Imperial Book closet, or Writing-room, of the Hall of Heroism, or of the Hound or falcon department. They may also move on, as vacancies occur, to eighteen minor posts, connected with the public performance of sacrifices, the collection of revenue, supervision of the artisans of the Household and its magazines, the Imperial Gardens, stables, hunting establishments, horse-studs, and rearing-grounds of cattle and sheep. Tá-Tsing Hwui Tien, Cap. 72, pp. 8-18. The Inquiry shows that those employed in the *Yamun* of the Captains-general of Guard may become *Shiwei* of the Blue plume, or 4th class (6*a*). Their title *paitangah*, according to Langlès' Dictionary, signifies either an orderly, as defined above; or an expectant, or a camp-follower. Vol. I, page 516.

the guard duty within, those of the five inferior, without, the Forbidden Precinct; the former are relieved daily, the latter every two days. There are at every gate so many stand of bows and arrows, quivers, and spears; and at each are seated two *hú-kiun*, soldiers of their Division holding a red staff or bar across it; these rise to no one under the rank of a prince of the first order *(tsiuwáng)*; and the charge of the guard is farther to prevent any one below a *bei-tsz'*, or imperial noble of the fourth order, from passing a certain limit, known as the Horse-portal, either on horseback, or in a chair or carriage, unless he have the permission of the emperor, which is occasionally accorded as an act of special favor.

For the night security of the Precinct within, a *hú-kiun* patrol goes the rounds. It commences at the King-yun gate and going west, returns to it after visiting twelve posts, passing on, *en route*, a wooden token of its tour, which in this its first round, changes hands five times: its second is from the Lung-tsing gate; going south, it visits eight posts, and so reaches the same gate again, the token having been delivered five times: the third detachment of the patrol starts from the left centre gate within the court of the Great Tai-ho gate, and moving east, visits four posts, and passes or changes the token thrice. Thus the whole patrol within is described as being of thirteen tokens; that without of eight. Persons going out by the emperor's command, during the night, are required to produce a token of another form, a corresponding portion of which is kept at five of the principal outlets. Here the *hú-kiun tsánling* on duty compares the two, and having given egress to the messenger, makes his report to the *tung-ling* of the day. At two of the gates, the latter in person has to examine the pass, and on the following morning reports the occurrence to His Majesty.

From the Inquiry, which however lacks a page, we find that 123 guards mount daily in the metropolis, in the Precinct, the surrounding inclosure, and the city without, furnished by the Imperial Guard, Leading and Flank Divisions, and the *Páu-í*, or Division of Followers of the latter, and the Paid Force of the Banners.

The Imperial Guard furnishes one of its commandants, 10 guardsmen, 2 lieutenants, and 2 sub-lieutenants, with 16 men.—The Leading Division, 1 *ts'ánling*, 1 lieutenant, 1 sub-lieutenant, with 8 men.—The Flank Division one of its eight Captains-general (the highest officer on this duty), 85 *ts'ánling*, 123 lieutenants, 126 sub-lieutenants, with 1354 men.—Its *Páu-í* send 1 *tungling*, or captain-general (one grade lower than the same officer of the *húkiun*), 5 *ts'ánling*, 3 assistant *ts'ánling* 9, lieutenants, 1 sub-lieutenant, with 98 men.—

The Hiáu-kí-ying, or Paid Force, sends 1 *ts'ánling*, and 44 officers, whose titles are not specified, with 19 corporals and 640 men.

Including three officers in charge of the seals belonging to the Household, three others of military rank of the same establishment, and five clerks, this would give 423, with 2,135 men. Here again there is a great discrepancy between our two authorities—the Digest and Inquiry. Amongst persons detailed in the one, of whom no mention is made in the other, are certain *húkiun* on some of the guard-stations, whom the Digest styles *pch-shi*, and of whom the Inquiry takes no notice whatever.

There are moreover eight stations in the Precinct for assistance in the event of fire breaking out; supposed to be under the orders of 12 *túlung* and *fú-túlung* of the Paid Force, and 16 *ts'ánling*, who have at their disposal 64 *lingtsui*, 576 *mákiá*, and 80 horses; these are to be included in the above calculation. Of the nine outer gates of the city on the south, the Tsung-wán is in charge of the Plain Blue; the Siuen-wú, of the Bordered Blue; on the east the Cháu-yáng, of the Bordered White; the Fau-ching, Bordered Red; and the chief East gate (the Tung-chih), of the Plain White; on the west, the Sí-chih (chief West gate) is confided to the Plain Red; on the northwest, the Ngán-ting to the Bordered Yellow, and the Teh-shing to the Plain Yellow. To each of these eight, its Banner furnishes by right fifty men; but ten are detached from each guard to the right and left issues of the Ching-yáng, or chief South gate. These four hundred are not included in the previous calculation, nor are they to be confounded with the force under the Captain-general of the Gendarmery, one of whose titles is General of the Nine Gates.

The next corps on the Table is by much the most important of all. The *hiáu-kí ying* is the Paid Force of the Bannermen serving as soldiers under the immediate command of the 24 *túlung*, and 48 *fú-túlung*. It is in fact the head-quarters of all the Banner soldiery; the subalterns serving in the garrisons of the empire without Peking have all the prefix *hiáu-ki*, and the denominations of soldiery and artificers attached to them are the same, in general with those of the *hiáu-ki ying*. The *túlung*, and the two *fú-túlung* of each Banner, Manchu, Mongol, and Hankiun, may be said to constitute a Commander-in-chief's office of the Banners, 'for the assistance of his Majesty in the administration of the business of the said Banners, their general control, registration of their families, their instruction and maintenance, regulation of their hereditary succession to dignities, and of their expenditure as a military service.'

The *tútung* and *fú-tútung* of the *hiáuki* have generally several offices united in their person in addition to the command of the Banner. Last year at the time of their fall, Muhchangah and Kíying were respectively *tútung* of the Bordered Yellow and the Plain White of the Manchus. The distribution of the colors and wings has been noted in page 252. The official establishment of the *hiáuki ying* is as follows:—of the *tsánling* there are two in every Manchu and Hánkiun, and one in every Mongol, Banner, with the administrative prefix; and under these, in the Manchu Banners 8, in the Mongol 4, and in the Hánkiun, 6 *cháng-king*—civilians with the same prefix, in charge of the correspondence; there is also a seal office under an indefinite number of officers of uncertain rank, chosen from the hereditary *tsoling*, officers exchanging and officers degraded, under whom are *pih-tih-shi* of the three nations in the same proportion as the *chángking*. Forty *tsánling* and 40 *fú-tsánling* Manchu, 16 Mongol, and 40 Hánkinn, convey the orders of the *tútung* to the *tsoling*. These last and the *hiáu-ki kiáu* are distributed in the same numbers, to each Banner, but irregularly, thus:—

	Manchu.	*Mongol.*	*Hánkiun.*
Bordered Yellow,	86	28	41
Plain Yellow,	93	24	40
Plain White,	86	29	40
Plain Red,	74	22	28
Bordered White,	84	24	30
Bordered Red,	86	22	29
Plain Blue,	84	30	29
Bordered Blue,	88	25	29

The *hiáu-ki kiáu*, or subalterns, appear to act under the *tsoling* as these under the *tsánling;* the concern of both is the individual company to which they belong; there is also attached to every Banner an officer of uncertain rank, like those in the seal office, and chosen from the same as they.

The pay and ration-office of each Banner of each nation is under one *tsánling*, or 24 in all; under each of these are 2 *chángking*, and in the Manchu and Hánkiun 5, but in the Mongolian Banners 2 subalterns. These are both paymasters and commissariat, and forward the estimates for the ensuing half years to the Board of Revenue on the 15th of the twelfth, and the 15th of the sixth moons: five days' grace being allowed for corrections, &c. The issue of pay takes place monthly, in copper cash, on the first and second; the residue in silver, on the third and fourth. The grain ration is issued quarterly,

but in different months; the two Yellow Banners receiving theirs in the first, the two White and the Plain Red in the second, and the two Blue and the Bordered Red in the third of each quarter: an addition is granted whenever an intercalary moon intervenes. Rations being allowed to Banner officers from the the 6th grade down, their names are included in the return of the *tsánling*, and it is to be remarked that all the military Bannermen, no matter to which of the Metropolitan corps they belong, are paid from this office, and not by the officers of their corps.

The horse-forage account is kept by 1 *tsánling* and two *chángking* in every Banner, Manchu and Mongol, and by five subalterns of the former and two of the latter. The cash allowance is drawn on the sixth of every moon by the left wing, and on the seventh by the right; and the grain and other forage on the fourteenth and fifteenth; the cash estimate being forwarded to the Board of Revenue on the eighteenth, and the forage estimate at the close of the moon. We shall have further occasion to advert to this item of the expense of the Banner.

The stables, in which the Banner horses lie, are under the general superintendence of 2 Manchu and 2 Mongol *tsánling* in every Banner, assisted by a like number of *chángking*; and the Manchus by 4, the Mongols by 2 subalterns. These take it in turn to mount guard over the stables, every Manchu Banner furnishing 4 corporals and 30 cavalry; the Mongols 2 corporals and 16 cavalry.

The musketeers of each Banner of the *Hánkiun* are commanded by 2, the artillery by 1, and the buckler-men by 1 *tsánling*; to the musketeers are attached 7 *chángking* and 8 subalterns; to the artillery, 2 subalterns, and to the buckler-men 2 *chángking* and 2 subalterns. It may be mentioned here, as the men these officers command do not appear in the detail of this corps given in the table, that they are 7,100 in number; 1,000 being taken from each of the three Banners superior, 800 from each of the five remaining, and 100 more to act as buckler-men from the whole eight; one hundred of the 7000 practice gun-drill, the rest use the matchlock. They will appear at the Review.

The chapter in the Digest from which these particulars have been gathered, treats now of the *pïu-í* of the five lower Banners; those of the three superior seem to be officered and paid by the Household, and are doubtless at the personal disposal of the Crown: a few, with a large proportion of officers, will be found in the Yuen-ming Yuen Division. Their classification is military, but their officers are lower in grade than those bearing the same titles in other corps; and the employment of those of the lower five Banners being rather in the suite

of the Imperial nobility than on any strictly military duty, I have therefore excluded them from the total of the Chinese army considered as fighting men.

The Inquiry returns near 1800 of the Eight Banners as *páu-í* of the same title as the Flank Division; to these there is a fair proportion of officers given by the Digest, which again assigns some to the Leading Division, while no *páu-í* are named in the Inquiry under the same head. In the corps of which we are at present speaking, there is a more complete establishment of them than elsewhere, and as their pay, &c., has been calculated, a table of the whole of them will be found at the end of the first part of this article, viz., that which treats of the Bannermen only.

To return to the Paid Force. The bulk of its ranks are known as *mákiá*, horse-soldiers in mail; of these the Mongols are scarcely an eighth; the proportions of Manchus and Hánkiun are more nearly matched; but the former were, altogether, the more numerous in 1825, although in 1812 the Digest states them as 42 Hánkiun to every *tsoling*, and but 20 to every *tsoling*, Manchu or Mongol. They were to be chosen from by the *tútung* and Visiting* Censor of the Banner, from the same Banner company as that in which the vacancy occurred, from gendarmery belonging to it, élèves, or sons of officers hitherto unemployed;—officers who had fallen into disgrace by their share in any offense not committed in self-interest, if still hale and willing to serve, were eligible on examination in archery on horseback; also expectants of low degree with no immediate prospect of employment, if themselves the sons or brothers of soldiers, provided that vacancies could not be filled up by others with better claim; and officers degraded to a certain rank, which, however, was to be canceled in the event of their becoming *mákiá;* exiles returning from banishment, having completed their term, or ransomed themselves; as also men whose previous generation was extinct (1812).

These rise to be *ling-tsui*, of whom there are five to every *tsoling:* they assist him in the registration and pay-lists; being themselves better paid, I have called them corporals. In the Manchu and Mongol Banners, a knowledge of writing is one of their qualifications. In the

* The Visiting Censors of the Banner are 29 in all, viz., 1 to each Banner in the *hiáu-kí ying*, or 24; one to each wing of the Leading, and of the Flank Divisions, *i. e.* 4; and one to the Artillery Division. They are selected by His Majesty from a list of Bannermen of the three nations. There are 22 others of the same class, variously employed in Peking and Chihlí. They are all distinguished by the prefix *sïun-shí*, indicative of their authority to make tours of inspection.

Inquiry, a few are returned as *lingtsui* on the granaries at Tung-chau, and two in the superior Mongolian Banners as of cap-makers. The mass of the *mákiá* are what we may term *mákiá* of the field; there are a few under the *lingtsui* at the granaries; some styled 'of the feast,'—a designation unexplained; and some orderlies at the Imperial Archery pavilion, and the offices of the Board of War, and the courts of Banqueting and Representation; one at the Colonial Office, a Mongolian, is an interpreter or linguist. Besides those spoken of before as detached to form a corps of musketeers, all of whom are Hánkiun, 40 of the same nation are taken from every Banner as artillery-men. Half of these are paid three, and half two taels a month; their vacancies are filled up if possible from the sons or brothers of *mákiá* deceased or retiring; the lower paid being promoted to the upper scale as vacancies occur.

The *yáng-yuh ping*, élèves, are the next most numerous class. The state supported in 1812, with pay and rations, 12,664 Manchus and 3279 Mongols; and with pay, but without rations, 5428 Manchus, 1224 Mongols, and 4813 Hán-kiun. Whether these figures were then meant to represent the total in the Empire, or in the Paid Force alone, is not clear: we find a certain number in several other chief Divisions. The Digest, however, lays down, under the above return, that vacancies were to be filled up from supernumeraries over ten years of age; and under that age if there were not sufficient; and that if there were still not enough in the company of the *tsoling*, in which the place was vacant, the *ts'ánling* was to be applied to make a selection from the Banner: the Manchus and Mongols without rations moving up into the rationed list in preference to others. The children of graduates by purchase are not admissible; neither are those of any officer save subalterns of Gendarmery, the Paid Force and Flank Division, *pihtihshí* or clerks, and hereditary *yun-kí yú* (5*a*), who have no employment. These particulars refer to the *élèves* of all corps.

The *orpu*, of whom there are 320 and upwards in each of the three, and some 240 in each of the five Banners, are also all Hánkiun; they carry a sort of *chevaux-de-frise* in pieces, called by the Chinese the stag's-head. This is put down both for defense, and apparently to mark the limits of the parade or encampment. There should be eight *orpu* to every *tsoling;* they are recruited from the *élèves* and unemployed supernumeraries.

The artificers of the corps are bowyers and arrow-makers, saddlers, skintent makers, blacksmiths, coppersmiths, dish-makers and en-

gravers in wood and metal. The Manchu bowyers and blacksmiths are by far the larger number, being as many as eighty or ninety to a Banner; the tent-makers, all Mongolians, are seven in each of the three Banners superior.

Of the term *paitangah* some interpretation was given on p. 265. There are 52 in the *ying*, 12 with the prefix *ch'á* (tea) in the Plain Yellow Banner; 30 in the three Banners superior, who 'give signals,' or shout to bring up those in the ranks who have not yet fallen in—in other words who sound the assembly; and one in charge of the dogs; these are all Mongolians. The rest are Manchus and Mongols in the five Banners, whose prefix *tsái-sang* declares them to be employed in slaying the victims used in sacrifice.*

The term 'henchman' is a translation of *sui-kiá*. These are extra employés at from one to four taels' pay per month, including their food, of whom a certain number is allowed to various officers, who are now said to draw the pay allotted to them in addition to their own. Captains-general of the Guards, and Manchu *tútung* draw for 8; Mongol, and Hánkiun *tútung*, captains-general of the Leading, and Flank Divisions, 6: the captain-general of the Gendarmery 5: Manchu *fú-tútung*, 4: Mongol and Hánkiun *fú-tútung*, 3: *tsánling* of the Leading, Flank, and Paid Divisions, and of the Páu-í of the three Banners attached to the Flank Division, 2; *fú-tsánling* of the Flank and Paid Divisions, and Guardsmen of the Leading Division, 1½. There are four allowed to a grandee of the highest class of the nobility, three to the 2d and 3d; two to the 4th if Manchu, and to Manchu Cabinet ministers, or Presidents of Boards, or senior Censors, or Ministers of the Guards; and one to some other Manchus too numerous to mention, of whom the last is a *tsoling*. The commutation, if tolerated by law, can not affect him, as his *suikiá* must be one of the Mákiá of his company, and not a supernumerary as with the higher military officers specified. In the pay-table of 1831, no *suikiá* is returned to the *tsoling*.

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* The flesh of victims is offered in the Hwán-ning kung, the portion of the palace appropriated to the Empress, every morning at 4 o'clock, and at the same hour in the afternoon; at the monthly sacrifice performed on the second of the first moon and the first day of all succeeding; and at the sacrifice of the morrow, performed on the third of the first, and the second of all succeeding moons. The morning daily sacrifice is to Budha, Kwán-yin, and Kwán-tí (the Mars of China): the evening, to nine Tartar divinities bearing long unintelligible appellations. The monthly sacrifices appear to be to the same with that on 'the morrow,' *i. e.* of the monthly sacrifice. The flesh of the victim is boiled and placed before the the idols above enumerated, or right and left of the shrine of Heaven; when removed, it is partaken of by the Emperor or Empress, if officiating in person, or by those to whom His Majesty may direct the nobles, his proxies, to distributed it.

The *mun-kiá* (gate-men) are of all nations or Banners; we have no account of their stations or duties, nor of those of the few *lán-kiá* or blue-mail men. The latter abound in the *páu-í*, and are employed about the Imperial nobles entitled to suites.

The *ying-shau* or falconers, but four in number, speak for themselves. In the hunting-establishment, there is a large department in charge of three kinds of hawks or falcons, of which there are in all 42 stand kept. The 15 *pien-shau* (whip-men) are either drivers of carriages, or grooms who run beside horses when they are ridden. Under the Lwán-í wei, or Carriage Office, there are some called *ming-pien*, who crack their whips to give notice of the emperor's approach; but it is not stated that these are similarly employed, nor is any account given of the nine camel-drivers, with one overseer of Hánkiun in the Plain White Banner, nor of four employés returned as greater and lesser clerks or scribes. None of these, it will strike the reader, belong properly to the ranks of a Division when we are speaking of it merely as a fighting force; the Inquiry, however, inscribes all the above on the roll of the soldiery composing the corps, and it is for this cause that they are here mentioned. There now remain but the forty *káng-fú* watchmen, to be noticed; these are all Hánkiun, five to a Banner, and (I am told) are employed only in the Court of the Tú-tung of the Banners.

The *hiáuki* are drilled, each wing six times a month in foot archery under the eye of a *tútung* and *fú-tútung*, unless the former be required at Council levée, or on other similar duty, when the *fú-tútung* is accompanied by a minister specially appointed, whose name must be previously communicated to the Visiting Censor. Archery is practiced on horseback six times a year, in the spring and autumn, the day being fixed by the Board of War; sexagenarians are excused from this drill. There are four other annual drills in the foot exercise, in armor, appointed by the *tútung*, who communicates the same to the Board of War that it may depute an officer to inspect them. They have also four field-days on a grand scale, in which they parade as at the Triennial Review. The Manchu, Mongol, and Hánkiun *hiáuki*, considered as three corps, parade with the Leading, Flank, and Artillery Divisions. This is done twice a year by the above corps belonging to each Banner, once by all of every two of the same color, and once a year by all of the whole eight.

The matchlock-men practice five times a month in the autumn with 200 stand of arms, with which they fire four vollies in the ranks; they also fire thrice from a rest, under the eye of a *tutung* and a

high officer of the Artillery Division. From the 1st to the 5th of the 9th moon, every Banner sends out nine pieces of heavy ordnance on carriages, 1 to the Lú-kau Bridge, to be fired thrice on each of the five drill-days; the Eight Banners take it in turn to fire a large brass gun, one of 25 cast in the reign Kien-lung, and named *shin-wei-wú-tih*, *i. e.* 'a divine majesty not to be contended against;' this only throws balls of 10⅝ *lbs.* A target is put up at a hundred paces, and the drill is good when this is hit thirteen out of fifteen times. The only other portion of their exercise spoken of in the Digest, from which grave work most of the above important details have been copied, is the conch blowing (our bugle), in which there is a trial under the auspices of an officer deputed by the Board of War: the troops of each Banner, devoted to the art, displaying their proficiency upon the walls of the city, in the vicinity of the gate committed to the custody of their Banner. *(See also page 267).*

The *kien-yui ying*, or Light Division, placed the fourth in our table, was formed in 1749, as the corps of Escalade of the Eight Banners. It is divided into two wings, each under a Minister of general superintendence (*tsung-tung tá-chin*), who are themselves under the command of an officer of the same title with the prefix 'holding the seal.' These three are specially appointed from the Imperial nobility of the highest classes. They are not among those who receive a portion of the 86,000 taels set apart as the anti-extortion allowance of officers of Bannermen, nor do I imagine that they derive any emolument from this office. There are attached to them some of the *tsán-ling* of the *ying*, chosen by the *táchin* themselves, who serve as *cháng-king*, or secretaries of the business of the corps; their number is not specified, but under them are eight *pih-tih-shi*.

The wings are in effect commanded, each by a *yih-ch'áng* (3*a*), or senior of a wing, under whom are in all, 8 *ts'ánling;* two of them brevet *yih-ch'áng*. The *ts'ánling* have the prefix *tsien-fung* (vanguard), as have the 32 assistant *ts'ánling*, and all the *kiàu*, or subalterns below them. A *tsoling*, with a *fáng-yú* (5*a*) and a subaltern, takes charge of four *lingtsui* and 54 cavalry of the *fán-tsz'*, strangers or savages brought from the northwest frontiers of Sz'chuen.

There are four *shú tsien-tsung*, sub-lieutenants, whose business it is to teach naval tactics to 40 sailors supplied by the marine division of Fuhkien. During the summer, four vessels are worked and fought by 1000 *tsien-fung* on the lakes in the gardens of the Imperial Palace, assisted in their mock-fights by these sailors. These subalterns rise through some intermediate grades from among the sailors in question.

There are also, in this *ying*, eight instructors in Manchu writing, chosen from the graduates in letters or interpretation of each Banner, and eight in archery on horseback, from the subalterns of the Leading Division, or minor officers with the blue plume *(lán-ling ch'áng, 9a)*.

The first-class men of this *ying*, 2000 in number, are styled *tsien-fung*, leading or vanguard men, who are raised as vacancies occur from the *wei tsien-fung*, of whom there are 1000; these, from the élèves, or supernumeraries of the same corps, or from those of other Metropolitan divisions, or their cavalry. Their exercises, though barbarian, found a fair claim to the distinction bestowed on their corps which marks it as excelling in strength and activity. They drill six times a month with the scaling-ladder, when they also fire three vollies with the matchlock; six times they wrestle and perform feats of horsemanship, one rider leaping on the back of another's horse, met at the gallop, while the rider of the latter similarly exchanges his seat at the same moment. Whilst mounted, they likewise fire three rounds with the matchlock, shoot three flights of arrows, and attack and defend with the sword and iron whip or flail, described as a jointed implement. They have beside six trials, monthly, in horse and foot archery; and twice a year, for twelve days at a time, practice at a mark with the matchlock; each marksman takes five shots each day, and is rewarded or punished according as his varied success places him in one of three classes of proficiency.

They daily detach a *ts'ánling*, a subaltern and ten, to the garden of *Tsing-i*, more than halfway to Yuen-ming Yuen: this appears to be their only guard duty. As an escort, they furnish one in ten of their officers and troops to attend His Majesty on his excursions. The men are then clothed in yellow jackets edged with blue, their *ts'ánling*, wearing blue edged with yellow, and the *yih-ch'áng* in command, a vest entirely of yellow.

The *ho-kí ying* (Division of Firearms), here set down as that of Artillery and Musketeers, is composed of men from all the Eight Banners. It is divided into the Inner, which is quartered within, and the Outer, which lies in the rear of the Indigo manufactory, without the city. The Inner Corps addresses itself to the exercise of both matchlock and heavy artillery, the Outer to that of the former alone; but neither of them neglect archery on horse and foot: on the contrary, notwithstanding their designation, they pay much more attention to this than gun or musket-practice. The whole is under the supervision of a *tsungtung*, Minister, holding the seal, and two without the seal, as in the Light Division. These are chosen from the Imperial

nobility of the first eight orders, Captains-general of the Guard, or the Leading or Flank Divisions, or from the *tútung*, or *fú-tútung* of the Eight Banners. There are attached to them out of the other officers of the corps, a *yih-cháng* or senior of a Wing, with an assistant or deputy *yih-cháng*; 3 *ying-tsung*, or marshals of the camp, 4 *tsánling* and 8 *pih-tih-shi*. The Inner Corps is commanded by a *yih-cháng* and an assistant; 3 *ying-tsung*, each holding a particular seal of office, who rise from the *tsánling* of Musketeers, of whom there are four, 8 *fú-tsánling*, 16 *shú-tsánling*, and 112 subalterns, complete the establishment.

That of the Outer Corps is identically the same. Four *pih-tih-shi* are farther attached to each. Their ranks are filled with Manchus and Mongols only, chosen in the proportion of six musketeers and one artillery-man to every *tsoling's* company. The former are termed *niáu-tsiáng hú-kiun* (flankmen of the musket), and are recruited under a singular regulation. Any man coming to Peking from the three Manchurian provinces, with the quota of marten-fur in which they are taxed, or for the purpose of learning his drill in the motions of the hunting* camp, is taken to fill a vacancy; failing these, the artillery-men, or élèves are eligible. The gunners themselves are recruited from the élèves or supernumeraries of their own *ying*, or, if this can not be, from those of the *hiáu-ki*. When the Emperor moves to Muh-lán to hunt, or upon any excursion, three officers and a hundred men of this corps accompany him; or two officers and fifty men if he goes to the Mausolea in Chihlí. A *yih-cháng*, in a vest of yellow, commands the party; the *tsánling* and *cháng-king* wear yellow edged with white; the subalterns and escort, blue edged with white.

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* All the Banner garrisons, save those of Fuhchau, Canton, Liángchau, Ninghiá, Chwángliáng, Sui-yuen, Tái-yuen, Tchehan, and the nine inner garrisons of the Metropolitan Cordon, send up a small number of officers and men to Peking to be there taught their duties in the hunting suite of the Emperor, should he repair to the preserves of Muh-lan, at Jeh-ho (Zhehol). These are in the keeping of a *tsungkwo'in* (3*a*), two *yihcháng* (4*a*), eight *fáng-yú* (5*a*) and eight *hiáu-kí kiáu*, or subalterns, all under the orders of the *tútung* of Jeh-ho. The detachments to Peking arrive in three reliefs; the first, from Hángchau, Chapú, and Kingchau, is relieved the year after its arrival by the second from Sí-ngán and Tsing-chau; this in its turn by the third from Nanking, K'áifung and the Yu-wei of Sui-yuen. Whilst on this service, and on their way to Peking, to undertake it, they are rated as subalterns and men of the Flank Division, and at Peking are placed under the command of the *tungling* of its three Banners superior. The Jeh-ho contingent of course does not go to the *City*, but are instructed on their own ground.

There is a rollster of the Mongolian nobles who are obliged to present themselves every year at Peking. If the Emperor crosses the border to hunt, they do him homage at his hunting-ground instead, and the expedition is under the conduct of some of them, while the rest attach themselves to his suite while it lasts.

The Inner Corps is exercised in archery six times a month on foot, and six times on horseback; on twelve other days in sword and spear drill, and on the remaining six days, in attack and defense with these weapons. They practice with the musket, on parade, but ten times in the spring, and nine times in the autumn; and in each season fire at a mark but five times, either with the musket, or from cannon. They are reviewed in spring and autumn with the Outer Corps; twice during autumn, by single Banners, with five other corps of the same, once by the two Banners of the same color, and once in the grand parade of the Eight Banners: as described in the preceding division.

The Outer Corps have but half as many days' drill, as mounted archers, and devote six to matchlock-practice, nine to feats on foot and on horses and camels, with matchlocks, bows, spears, and other weapons; and six to the same feats in other form or on a less scale; unacquaintance with the Chinese drill in action prevents a translation of the term which marks the difference between the two. In the latter, 100 élèves, between the ages of seven and eleven, are taught to take a part. The corps parades for ball-practice ten times a month, and also performs in the mock-fights on the water in the gardens, on alternate days with the Light Division.

The above five Corps are inspected together by the Emperor once triennially in the Nán Yuen, or Park without the South gate of Peking. They there pitch their tents in 36 contiguous encampments, each occupying a parallelogram of 400 Chinese feet deep by 240 broad; with ten feet space between them, they present a front of 9000 feet. They are divided into wings; the left consisting of four encampments occupied by the *Hánkiun* Artillery and Musketeers of the four Banners of the left wing; 4 of the Manchu of the same service and Banners; 1 of the Leading, 4 of the Flank, and 4 of the Paid Division; and 1 encampment formed of the Light Division. The right contains the number of each of the same corps of the Banners of the right wing, but includes a camp of the Artillery Corps as a counterpoise to that of the Light Division in the left wing.

At a distance of 2,750 feet from the alignment stands the pavilion of the Emperor, at which upon similar occasions his tent is pitched, duly garnished with all the munitions of Chinese warfare. His commands are thence made known by the Mongolian conch-blowers of the three Banners superior, the five lower, those of the Guard, and of the Flank Division. The first stand nearest his tent, on either side, and the rest oblique away from it till their outer men approach the extremities of the line on which the head of the troops will take up

their ground when drawn out in review order: this is 1,600 feet from the pavilion.

The parade is formed in three lines; the *orpu*, or *chevaux-de-frise*, advance to the line just mentioned, which is 1150 feet in front of the camp. They there form line in the centre of the position, directly supported by the *Hánkiun* Musketeers, who form in their rear. The *Hánkiun* Artillery align themselves with the *orpu* on both flanks, and are similarly supported by their escort of musketeers and buckler-men. The Manchu musketeers, interspersed between the Manchu Artillery, place themselves according to their Banners on the right and left flanks of the *Hánkiun*, and so complete the first line, which should extend from flank to flank 6,340 feet.

The second line, styled in Chinese the *leading*, is 250 feet in rear of the *chevaux-de-frise*. The Leading Divisionmen are placed exactly in the centre, mounted and arranged under their Banners; right and left of them stand the Flank Division, also mounted; upon the left Flank of their left wing are the Light Division, but wheeled backwards on their inner flank nearly a quarter of a circle; while upon the right, similarly thrown back, are the Outer Artillery Corps. This line should present a front of 6,540 feet; its retired flanks, 1,000 feet each, and their extremities should be 7,140 feet apart. The second line, composed entirely of the Paid Force, is precisely similar in formation and extent, and takes up its ground 150 feet in rear of the first.

The distribution and armament of the troops is as follows: 6357 *Hánkiun* in the first rank are commanded by 4 *tútung*, 8 *fú-tútung*, and 337 officers, of whom the *tsánling* and subalterns *(kiáu)* are strictly military; the *chángking*, of whom there is a large proportion, are rather a civilian staff.* The men are 245 artillery to fire, 880 to

* It has been seen in different places, especially in the Paid Force of the Banners, that the duties of the *chang-king* are almost all in connexion with the pay and correspondence of the corps to which they are attached. I have been unable to ascertain what offices detach (for they are all pluralists) those employed in the army. The *chángking* of the Council, are, if Manchus, either *chung-shú* (7*b*) of the Cabinet, *láng-chung* (5*a*), *yuen wái-láng* (5*b*), or *chú-sz'* (6*a*) of the Boards, or the Colonial Office, or *pihtihshí* of the same bureaus, who may be of the 6th or 7th grade. We are in the habit of translating the last term 'clerks'; but a *pihtihshí*, if placed in the first class at an examination held triennially in Peking, may be appointed, without reference to his grade as a *pihtihshí*, which may be as low as the 9th, to posts of the 5th grade in the civil or military service; the selection of the course required to qualify him for either rests with himself. *Chángking* of the Hánkiun may be taken from the same as the Manchu, or from graduates whose place in the *kü-jin* or *tsin-sz'* tripos, has obtained for them the expectancy of a metropolitan office of the 7th grade. They receive a salary as *chángking*, which will be considered in the estimate of the Army expenses, although I have excluded them from the establishment in the tables showing the proportion of all ranks in the service.

trail the guns; 792 corporals and privates bearing the large standards and pennons; 2560 musketeers; 688 buckler-men; 440 waving pennons, striking gongs or drums, or blowing conchs; 640 carrying the chevaux-de-frise, and 112 drummers and points for the alignment. These carry 16 large standards of the Eight Banners, borne by three men each; 16 called standards of the *tsánling;* 40 red pennons or guidons; 376 small pennons; 160 stand of chevaux-de-frise; 160 long spears; 80 cannon, fired by three and trailed by eleven men each; 2560 matchlocks, 688 targets, 88 gongs, and 184 conchs.

The above belong properly to the Paid Force of the Banners. The Artillery Division sends five high officers, and 512 *tsánling* and others, 1920 musketeers, over every ten of whom is a headman; 256 escort of standards, 16 standard-bearers; 440 gunners, and 40 pennon-bearers of cannon; in all 2864. Their arms, &c., are 40 cannon loading at the breech, 1920 muskets, 160 conchs, 40 standards, 16 red pennons, and 230 small pennons or guidons.

The second line * consists of 818 men of the Leading, and 1852 of the Flank Division. This was its complement before the Light Division and Outer Artillery Corps were added to it; but the Inquiry of 1825, which dates this augmentation in 1812, gives no disposition of their men at the Grand Review. The line carries 8 standards, 552 pennons, and 144 conchs. The arms of the troops are, it is presumed, the spear, the bow, and small-sword elsewhere assigned them.

The third line, of which both centre and flanks is exactly covered by the second, 150 feet in advance of it, parades 672 *lingtsui* and 2022 soldiers in its centre, which faces to the front, and 104 *lingtsui* and 312 soldiers in each of its retired flanks. The centre is commanded by 4 *tútung;* and 8 *fú-tútung* with 360 officers, and is thronged with standards and pennons, small and great, to the number of 760, with 112 conchs; the flanks have each a *tútung*, with 2 *fú-tútung* and 60 officers; and carry 12 standards, 104 pennons and 28 conchs. The *lingtsui* each carry a pennon, and are in the proportion of one to every three private soldiers.

As far as display of their powers is concerned, none of the troops, except those armed with firearms and bucklers, and only detachments of these, appear to be called on at the Grand Review. The chevaux-de-frise does not seem to quit its ground, but the troops move through it at intervals, and the musketeers advance straight to the front, at

* The lines form rank entire, and some idea of their incompactness at the halt, may be derived from the fact that the ground assigned to each division leaves each soldier nearly 42 inches of space.

stated periods, then halt and fire a volley and advance again: this is done ten times, the ground moved over between each halt being 50 feet, and the tenth fire delivered, the troops under review retire upon the ground in rear of the chevaux-de-frise, one half of the Leading and Flank Divisions furnishing the rear-guard.

Our notice of these five Divisions will close with a brief account of their arms and equipment. The head and body are defended by a helmet and cassock or jacket of quilt armor; those of the officer so far studded with metal as to entitle them in the mind of a native to be particularized as of steel. Officers are armed with a small-sword, two bows, and a quiver, with a number of arrows differing according to the rank of the wearer; in the first grade, they are allowed 400 arrows; in the second, 350; third, 250; fourth 200; fifth 150; sixth and all below it, 100. In the Leading Division, every man has a musket, a sword, a bow and quiver, and 50 arrows. In the Flank and Paid Divisions, every two men have the long spear, thirteen Chinese feet in length; the former is allowed 36 conch shells to every Banner, to give signals; the latter, one to every *tsoling's* company, and two to every *ts'ánling*. The Hánkiun musketeers of the Paid Force are of course armed with the matchlock, and, with the artillery, are allowed a drum and five gongs to every Banner. The buckler-men have besides their large shield, a dagger and long sword, with seven conchs to every Banner. The *chevaux-de-frise* are apportioned one stand to every company, and each man is supplied with a pole to carry it.

In the Artillery, five cannon loading at the breech, are assigned to every Banner, with fourteen conch-shells, and five to accompany the guns. There is, besides a park of artillery in charge of the Hánkiun of the Paid Force, of which part only are mounted on carriages, and a number of guns on the gates, inner and outer, distributed thus:—

	In Park.	*Mounted on Carriages.*	*Gates.*	*Guns.*
Bordered Yellow,	69	24	2	12
Plain Yellow,	79	36	2	11
Plain White,	69	35	2	11
Plain Red,	74	36	2	10
Bordered White,	62	35	2	12
Bordered Red,	68	36	2	11
Plain Blue,	65	36	2	12
Bordered Blue,	72	24	2	12
	538	262	16	91

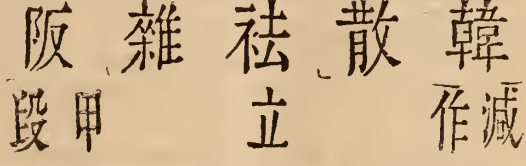
(To be continued.)

ART. IV. *Literary Notices:* I. *The Wan Hien Tung Káu, or Antiquarian Researches of Má Twánlin.* Canton, 1851.

II. *Specimen of the three-line diamond Chinese type made by the London Missionary Society. Hongkong*, 1850. *pp.* 21.

III. *Philosophical Almanac in Chinese.* By D. J. MACGOWAN, M. D. Ningpo, 1851. *pp.* 42.

THE experiment of printing with metallic types noticed on page 247 of our last volume has been quite successful, and bids fair to be employed to a large extent in producing books in this city. We have just seen a reprint of the last edition of the Wan Hien Tung Káu 文獻通考 or Antiquarian Researches of Má Twánlin, noticed in Vol. IX. pp. 143—147, printed with the largest of the two fonts there referred to, in a style equal to any printing done by xylography. This edition is contained in 348 *kiun* or chapters, bound up in 120 volumes, and extends through 19,348 post folio pages. The type is large in proportion to the page, and the white paper gives the letter-press an open, agreeable appearance not often seen in Chinese books. We have obtained a few of the types used in printing the Antiquarian Researches, which we here introduce to show their style. They are make of block tin in clay molds in precisely the same manner and height as those given on page 248 of our last volume. These are much worn by the friction of the brushes used in taking the impressions, and therefore do not look as well as those previously given, which were nearly new. The narrowest of these two sizes are used for notes, explanations, &c., and in order to facilitate the composing of the page, the larger ones are cast with a wide shoulder, so that the body of the type shall be just twice the size of the small ones underneath. The types in the upper of these two lines are placed close together, though the characters look very wide apart.



The publishers have not ventured to append their names to the copies they have issued, the Researches being a governmental work; we do not know whether any notes have been added, to lead them to take this precaution. They have been nearly two years carrying it through the

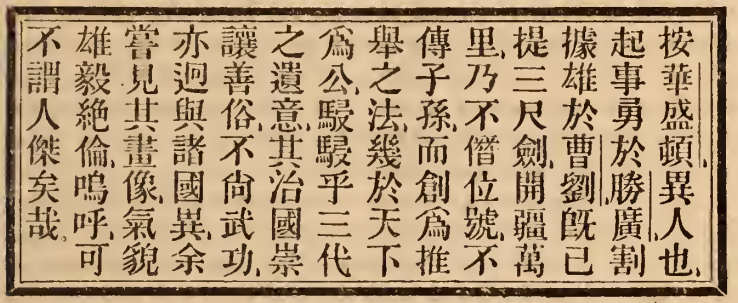
press, and are ready to furnish copies of it at a reasonable price. The inquiries we have made respecting their prices of printing have not been answered so clearly as to enable us to compare them with block-cutting, but we think they are not so cheap.

II. The *Specimen of the* 3-*line Diamond Chinese Type* quoted above notes the successful completion of the attempt begun in 1833 to prepare metallic Chinese type. In Vol. II. page 477, will be found the Prospectus and appeal of Rev. Mr. Dyer, who had then begun the preparation of steel punches at Penang, with the hope that he would be able to finish a serviceable font of three or four thousand characters in a few years, without calling on his Society for funds. Obstacles and delays arose in the prosecution of the work, partly from inexperienced workmen, and partly from duties interrupting, such as would have discouraged a less ardent man than Mr. Dyer, so that it was not until about 1842, that the assortment of characters in the font was sufficiently large to print tracts and Scriptures. At this time Mr. Dyer had commenced the preparation of a small font, and had made so much progress in it as to show that it was practicable, while every one interested in the matter felt that it was desirable, when further operations in them were suspended by his lamented death in 1843. Two or three years after his demise, the mission printing establishment was transferred to Hongkong.

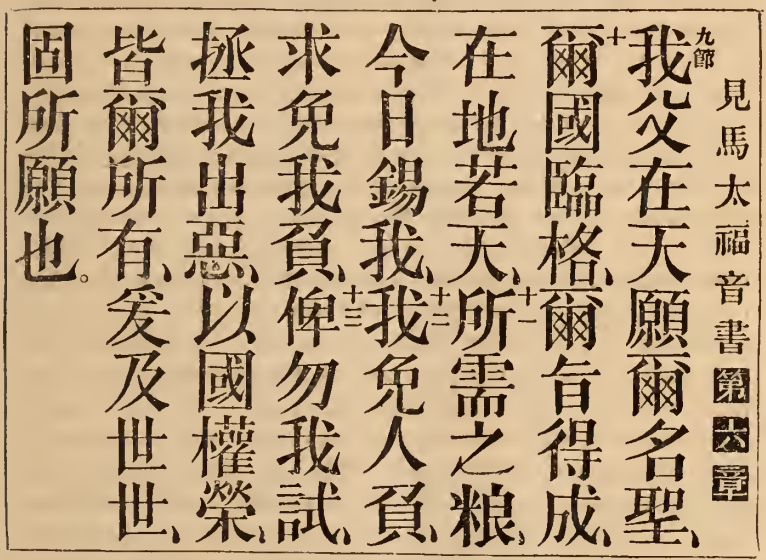
Besides Mr. Dyer's font, two fonts of the divisible Chinese type cast from the matrices prepared by Marcellin-Legrand of Paris (noticed in Vol. III, p. 528, and Vol. XIV, p. 124), were in operation in China, in 1845, one at Ningpo and the other at Macao. Mr. Richard Cole had arrived in China the previous year under the patronage of the Board of Missions of the Presbyterian Church, provided with every material to test the practicability of this plan, and he was the first who brought it into actual use. His skill as a practical printer enabled him to overcome the difficulties connected with the first arrangement and facile use of such a mass of characters; myriads of pages have since issued from the Mission Press at Ningpo, all printed from this Parisian font. Mr. Cole left Ningpo and came to Hongkong in 1847, where he was engaged by the L. M. S.'s Mission to take up and complete the two fonts commenced by Mr. Dyer. This he has now done, to the extent of about 1700 characters in each font. Several of the punches in Dyer's large font, being unsymmetrical, were recut; while it was found that only a small portion of the small punches already made could be used, so that the whole of this beautiful font of type may be properly credited to the skill and taste of Mr. Cole. Spe-

cimens of both of them are here introduced; when used together, one serves very well for the text and the other for notes; and an edition of Exodus with comments is now printing at Hongkong in this style.

Gov. Sū's Eulogy on Washington.—*See page* 189.


按華盛頓異人也，起事勇於勝廣，割據雄於曹劉，既已提三尺劍，開疆萬里，乃不僭位號，不傳子孫，而創爲推舉之法，幾於天下爲公，駸駸乎三代之遺意，其治國崇讓善俗，不尚武功，亦迥與諸國異，余嘗見其畫像，氣貌雄毅絶倫，嗚呼，可不謂人傑矣哉。

The Lord's Prayer.


見馬太福音書第六章

九節 我父在天願爾名聖，十 爾國臨格，爾旨得成，十一 在地若天，所需之粮，十二 今日錫我，我免人負，十三 求免我負，俾勿我試，拯我出惡，以國權榮，皆爾所有，爰及世世，固所願也。

A few characters on a Bourgeois body, smaller than these, wanted in the Bible for references have also been cut by Mr. Cole; the single line here given shows how distinct the Chinese character can be cut in steel.

首章又敬耶路太聖罗性世之甚

The small proportion of characters in the language actually used by the Chinese in their common books is well known, and though the assortment in this "Specimen" will probably need to be increased to

over five thousand to make the fonts available for all purposes, we arrive at a rem rkable fact in respect to the small number of symbols actually used in Chinese literature, and needed to print the books in it. About 1500 *lbs.* weight of metal, averaging 5 *oz.* of each sort, are needed for a font large enough to print the Bible with facility; the type is furnished at $1,25 per pound for the small font, and sixty cents for the large. For symmetry of form and beauty of style, these two fonts exceed any type yet made by either Chinese or foreigner, and are greatly superior to those used in the Wan Hien, as the enterprising publisher has himself acknowledged.

III. *Dr. Macgowan's Philosophical Almanac* is mainly designed to communicate to the Chinese the principles of the Electric Telegraph, and in order to make such a complex subject intelligible to them, he has connected therewith a short account of the kindred sciences of Magnetism and Galvanism, and illustrated it with forty-five diagrams. The plan by which he proposes to convey telegraphic communications in Chinese is to prepare a round dial plate, with a needle in the middle, which points to sixteen different partitions, and by combining the strokes there referred to, the character will be formed. Two characters, *tung* and *sí* (east and west), are employed to denote the form and the location of the strokes, in the following manner:—"The needle pointing east once denotes *top;* pointing west once denotes *bottom;* once east, once west, *inside;* once west, once east, *outside;* twice east, *left;* twice west, *right;* twice east, once west, a point 丶; twice west, once east, a stroke 一; twice east, twice west, a perpendicular 丨; twice west, twice east, a hook 亅 or 勾; thrice east, once west, a catch 𠃌; thrice east, twice west, a curve 𠃍; thrice west, once east, a nail 𠂆; thrice west, twice east, a sweep 𠃋; thrice east, thrice west, *middle;* and thrice west, thrice east, a circle ○ or division. Consequently, by this plan, each character will require on the average, twelve or fourteen moves on the dial plate; or double the number of strokes it contains. Long practice and experience in using such a machine would give much facility in transmitting and understanding contractions of the most common characters, but we think that communications in Chinese can only be intelligibly conveyed by describing the characters in some such way as Dr. Macgowan here proposes. To use the Manchu alphabet; or to invent a system of initials and finals, joined together somewhat like the compound syllables of the Corean language; or to employ the Roman letters, to write the sounds of the characters, alike present the same difficulty, viz., that they can not distinguish between characters of the

same sound, and could only transmit a local pronunciation, which would make it difficult to convey a message for a long distance. The managers of a line reaching from Peking to Canton or to Súchau could only hope to make their messages intelligible by using the characters; perhaps a short one from Canton to Hongkong might be practicable in the local dialect, by using the Roman character to write the sounds; but a continuation to Cháuchau fú and Amoy would again be unintelligible. We hope this discovery will one day come into operation for the use of the Chinese, and the difficulties found in their language overcome. Such treatises as this are useful in that they help to make known to the Chinese the existence and plan of the electric telegraph and its kindred sciences, and no one can tell on what soil the information they contain may fall, or how much good may result; and we wish the worthy author, and all who, like him are endeavoring to impart the knowledge of truth and science to this people, the highest success they can wish.

ART. V. *Journal of Occurrences: loss of the English ship Larpent on Formosa; and of H. M. screw-str. Reynard on the Pratas shoal; progress of the insurgents in Kwángsi; case of oppression; religious intelligence.*

THREE *of the survivors* of the crew of the English ship Larpent were rescued from captivity by the Antelope about the first of this month, when off the south end of Formosa. A boat from the shore managed to reach the ship, though she was fired at as she was coming up, and three Englishmen were received on board; the natives in the boat were immediately driven away, so that the reward promised them for bringing off the three men was not paid them. On reaching Shánghái, their deposition was taken by Mr. Alcock, the English Consul.

The *Larpent*, belonging to Mr. Thomas Ripley, left Liverpool for Shánghái on the 18th May last year, in command of Captain Gilson. On the 12th September, (116 days out) at about 5 P. M., she was off Botel Tobago, a small island sixty miles east from the south end of Formosa, when she was put about and stood across to Formosa with a N. E. wind. The ship held on this tack until 20 minutes past 9 P.M., when she struck on the mainland of Formosa stem on, so close to land that the men could have got on shore from the flying jib-boom. When she struck she was going at the rate of 4 or 5 knots. The fourth mate, Mr. Bland, had the watch at the time; and he afterwards informed the men in the boat that he went aft to tell the Captain there was land ahead. From the survivors, who were in their hammocks, we learn that they were awoke by the striking of the ship, and on rushing on deck found everything in confusion. The watch ran to the braces, and backed the foreyard which sent her right off. It was however soon seen that she had experienced great damage, and was making water fast, and the crew was sent to the pumps. She had at this time ran a mile and a-half from the shore; the water however gained so fast on them, that leaving the pumps they commenced getting the boats out. The first got out was the jolly-boat, but she was immediately stove alongside. The launch and starboard quarter-boat (a life-boat) were afterwards got out, and into them were put provisions, a few cutlasses, and some powder, but no shot. The crew got into boats about 2¼ A.M., the Captain, first mate, and six men in the life-boat; the second, third, and fourth mates, and twenty men in the launch. There was no sea, and they lay off to see the ship go down, which she did about

3.20 A.M. by Captain Gilson's watch. At daybreak both boats made for the shore, and all hands landed. Shortly afterwards four of the inhabitants came down to the beach; they were not Chinese, but belonged to one of the aboriginal tribes. They tried to pilfer but were driven away with the cutlasses. The Captain, fearing hostility on the part of the natives, ordered the boats to be launched, and they then stood down the coast together until about 3 P.M., when the people in the launch hailed the Captain, and told him they could go no further, as the boat was making a great deal of water, and that it required eight men to bail her. He replied that they must do the best they could, that if they liked they might try and reach a Spanish settlement that lay eighty or 90 miles to the westward, or Hongkong. They told him they could not venture in the state the boat was in. He then promised to stay by them until the boat was repaired; night came on, and the launch hove to, having, according to the mate's calculation, run about 94 miles; next morning the life-boat was not visible. The launch was then rowed ashore, and the crew landed near Sugar-loaf point, where they hauled the boat up, and set about repairing her and cooking provisions; while thus engaged they were fired upon with matchlocks from a neighboring wood—several were killed and wounded, 9 took to the water, who were pursued by the natives in catamarans. The 2d mate, Mr. Griffiths, not being being a good swimmer, made back for the land, but was attacked and his head cut off. Alexander Berries and George Harrison kept together, and escaped to a rock where they remained two days without food or water. William Blake (carpenter) and James Hill (apprentice) escaped together in another direction. The two first, driven by hunger, landed, and shortly afterwards encountered about fifty of the natives, who at first presented their matchlocks at them, but did not fire. Two women then gave them clothes to wrap round their loins, as they were naked; and an old man took them to his house. Three days afterwards, George Armstrong escaped on a catamaran to a Chinese sampan lying off the coast, but the men in her put him to death. Berries remained with his protector about four months, when a Chinaman who lived about 5 miles off bought him for six dollars. With this man, whose name was Kenah, he remained until he was taken on board the *Antelope*. While with this man, Berries learned that Blake and Hill had escaped to some Chinese village, and that some time after they were sent 8 miles into the interior, where Berries saw them while going with his master to a village called San Sianah. The master of Berries was willing to give him his liberty; but as the other men's master would not part with them, they agreed to run with Berries to San Sianah, where they were hospitably received by the Mandarin. Their master's wife followed to reclaim them, and the Mandarin paid her $14, the ransom she asked. Shortly afterwards the *Antelope* was off the coast, when the Mandarin sent his son and four men in a boat to put them on board. Berries during his captivity made four or five attempts to get on board English ships, and once nearly succeeded in reaching the *Flying Dutchman*, but the wind getting up prevented him.

Armstrong and Hill learned that the master in the life-boat had put into the village where they were first captured, for the purpose of obtaining water, but none of them have ever heard of him since. None of the three men state that they saw all their comrades murdered, but they are the only survivors of the crew of the launch, as during their residence they picked up a sufficient knowledge of the language to understand what the natives said, and they never mentioned that there were any more saved. There seems to be no hope for the life-boat and her crew.—*H. Register.*

There were thirty men in all on board the Larpent, and H. B. M.'s steamer Salamander has been ordered to visit the place where she was wrecked to inquire concerning their fate, and if possible to reward the villagers who kept the survivors. A subscription of $865 was collected at Shánghái for the relief of the three seamen, and to enable them to fulfil their promise to their friends.

H. B. M. screw-steamer Reynard, Capt. Cracroft, was lost on the Pratas shoal on the 30th inst.; she had been dispatched in company with H. M. brig Pilot to take off the crew of the English brig Velocipede, wrecked on this shoal on the 17th inst., and after performing this service, was to proceed on her way home. The vessel was abandoned after an unsuccessful effort to save her, and all her crew and the men belonging to the brig were brought to Hongkong in the Pilot. It may be remarked that the Velocipede was owned by a Chinese, and the Chinese supercargo was on board.

The insurgents in Kwángsi have attracted less notice than usual during the last few weeks, whether it be they have really been quiet, or that no news of importance has transpired. In default of the arrival on the field of action, of the imperial commissioners sent from Court, noticed in last number, Oruntai, the major-general of the Manchú garrison of Canton, was ordered to go

to Wúsiuen hien last month to take command of a body of troops stationed there, to check the progress northward of the insurgents. This town lies on the Pearl River, and is in the department of Sinchau, a large part of which is under the control of the rebels; whether Oruntai has reached this post is uncertain. What is the real posture of affairs we can hardly state; there appears every prospect of the disturbance lasting for an indefinite period. From a summary of notices relating to the matter in the China Mail, we select a few paragraphs relating to the mortality of its chief directors, and the expense incurred in conducting the operations:—

The service would seem fatal both to the body and mind of those appointed to it. In the two months under review, it has cost the state, besides its two retired servants named above, a prefect and a subaltern drowned on their way to the theatre of operations; and the second in command of the Tartar garrison of Canton, who left the city for the field a short time since, is said to be playing the madman if he be not insane in earnest. The Governor [Ching Tsú-shin] and General, [Ming Ching-fung], were degraded for their misconduct; the latter exiled to Turkestan under circumstances of extreme disgrace. The commission ordered to try him were also to try one of the two divisional Generals of Kwángsi, accused of feigning sickness and avoiding the enemy; and a decree of the 25th February, sentences an officer of field rank to *two months' exposure in the cangue* for his cowardice displayed a few months ago at the head of the Húnán contingent.

Sū calls on His Majesty to inflict similar punishment on another officer of nearly the same rank, for his misconduct in a severe action in the west of Kwángtung; in which however the Imperial troops are represented as eventually gaining the victory. There are nine reports of successes between January 6th and March 4th; in some above 1000 of the rebels are slain: in one the discharge of a cannon by a sergeant destroyed above 100 of them just as they had killed the captain commanding the party; in another, where the enemy was put to great rout, a chief in red was killed, and a chief bearing a banner. But the most remarkable of these victories was one gained over the Kwángtung insurgents, where not only was the chief taken, but a mysterious standard, said to have been charmed by a Tauist magician in the days of the Ming: the multitude were said to put great faith in this flag, which was spattered with the blood of victims, and bore a historical legend; and it was assumed by His Majesty's servants, Sū and Yeh, that the capture and destruction of it would utterly dishearten the banditti.

The expense of such a war is of course enormous. It is just now rumored, that Sū has been instructed to send 1,000,000 taels to Kwángsi, and that he and his dastardly colleague, Yeh, the Governor, who has recently returned to Canton from the town of Ying-teh, whither he had been sent in vain to act against the rebels, are sore pressed for means to meet the demand. A memorial of Ching Tsu-shin, the late Governor of Kwángsi, proposed an extra allowance to be made to 6000 troops which had come in from Kweichau and Hunán, and 300 from Kwángtung, on account of the dearness of provisions. Their daily pay, he showed, amounted to about 9–10ths of a tael per month; on active service they received 4–10ths additional, to which he would add very nearly 1 tael per month. Volunteers received a bonus of from 5 to 10 taels, and daily pay at the rate of from 2.4 to 3.9 taels per month, according to the distance from which they came to join the regulars. The ration of both amounted to about a quarter of a pecul of rice monthly. The measure here rendered *pecul*, however, varies in different localities. The Emperor has sanctioned a sale of rank in both the Kwáng, the proceeds of which will be applied to the exigencies of these forces.

The oppression of Chinese underlings was strikingly exemplified a few days ago in a case which came under our notice. A Chinese, named Wong, employed as a steward on board of a ship just returned from Valparaiso, applied to a teacher connected with foreigners to assist him in getting a balance due on his wages, which he alledged that the captain refused to pay him. The matter was settled to his satisfaction, and in consequence a slight acquaintance sprung up between them, though previously they had been utter strangers. One day, Wong came into the house where his friend lived, as if he came to pay him a visit, but found only a lad in waiting, who belonged to the next house. Soon after two other men came in, one bringing a parcel containing jade ornaments, which he delivered to Wong, and then went out, leaving the other (the owner of them) to settle their purchase with him. Wong poured him out tea, and made himself quite at home in the house, and convinced the seller that he belonged there; so he willingly let him take the parcel to examine, and to carry into the comprador's room to weigh; Wong soon came out, saying the scales were too small, and begged the shopkeeper to wait until he could go to the front of

the hong to weigh the silver out, taking the articles with him. He however, passed out of the house, and made off for Whampoa, leaving his victim sitting with the lad. Soon after, the servants returned, and the shopman found out that he had been swindled, and departed in great rage to lay his complaint before the district magistrate, crying out, as he left, that the friend of his false customer was an accomplice.

In a few days, a boat anchored before the hong, and several policemen from the Nánhái hien's office came in, after sending up their names, bringing with them the petition and accusation of the jade seller. In it, not only the servants of the foreigner, but the partners of a firm doing business in the other end of the hong, were accused of abetting Wong in his roguery, and cited to appear before the magistrate. It was in vain to assure them that he was quite unknown to all living there, and one of the partners mentioned in it, named Kwán, was called up to corroborate the statement. Meanwhile, the teacher who had first aided Wong in getting his wages, but who did not actually live in the hong, suspecting the object of the policemen, contrived to get out by a side-door, leaving Kwán and the comprador to settle the matter as they best could. The latter was not permitted by his master to go out of the room, and the policemen prepared to leave, Kwán accompanying them down stairs; but as soon as they had reached the bottom, they seized him and forcibly carried him off to their boat in the presence of the street constable and his own servants, taking him two miles up the river, and keeping him on board during the night. In the morning, they sent a messenger to his partner, stating that they would liberate him for 120 taels; but he and Kwán's father, after a deal of altercation and menace, succeeded in ransoming him for 30 dollars; whereupon the policemen reported to the magistrate that nobody mentioned in the petition was to be found in that hong. This however did not satisfy the first petitioner, who was said to have a relative in the magistrate's office, and he again represented his case, and demanded redress. Kwán and his friends wished to settle the matter by paying him a moiety of the loss, but he refused to listen to accommodation, hoping to get more by holding out; nor would he make any effort to arrest the real criminal, who was known to be at Whampoa on board ship, for this would show the falsity of his own petition, while no money could be expected from him. Kwán was therefore obliged on his side to petition the magistrate for relief, and it was painful to see the untruths he resorted to in his paper to make out a plausible story. The matter is still unsettled, but we suppose Kwán is more likely in the end to lose than to get redress.

Religious Intelligence. Few changes have occurred in the missions during the past six months, and so far as we know the labors of missionaries in their various stations are now continued without interruption. At Whampoa, the attendance at the Seamen's Bethel has been encouraging, and a fleet is usually anchored there large enough to employ all the time and efforts of the chaplain. The Rev. George Loomis, to whose untiring efforts the shipping is greatly indebted in building the Bethel, returned to New York in the ship Sea, March 3d, carrying with him the best wishes of the foreign community of Canton; his successor, Rev. Edward H. Harlow, arrived April 28th, and entered on the duties of his chaplaincy. Mr. Harlow is sent out by the same society as Mr. Loomis (the American Seamen's Friend Society), and we wish him much success in his labors.—The Rev. W. L. Richards also left in the Sea, and the Rev. J. D. Collins returned to the United States in the Catalpa, May 14th; both of these brethren had been residing at Fuhchau, and took the voyage to restore impaired health. Rev. Mr. Elgquist has left that station since the death of his colleague, Mr. Fast. At the last accounts, everything was quiet at Fuhchau.—Miss Fay reached Shanghai to join the Am. Episcopal Mission, and Miss Harvitt arrived at Amoy to join the London Mission, both within the last few months.—Rev. William Ashmore and wife reached Hongkong, March 6th, and sailed for Siam shortly after to take charge of the Chinese department of the American Baptist mission at Bangkok.